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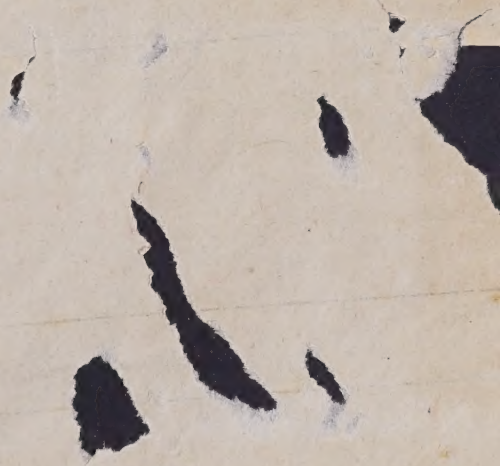

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The Objection to the Inspiration of the Evangelists and Apostles from their manner of quoting texts from the Old Testament.

CONSIDERED IN A

LECTURE

DELIVERED SEPTEMBER 2, 1823, IN THE

THEOLOGICAL SEMINARY,

ANDOVER.

BY LEONARD WOODS, D. D.
Abbot Professor of Christian Theology.

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THEOLOGICAL SEMINARY, ANDOVER, SEPT. 20, 1823.

To the Reverend Professor Woods ;

REV. AND DEAR SIR,

By the direction of our fellow students, we take this method to request for publication a copy of your Lecture, lately delivered in the Seminary, on *the Objection to the Inspiration of the Evangelists and Apostles, from their manner of quoting texts from the Old Testament.* We are aware it is unusual for a Professor to publish a single Lecture, which makes a part of his regular course. But, as the subject is specially important at the present day ; as it is not easy to find any author who treats it in a satisfactory manner ; as there is reason to think the publication of the Lecture will result in immediate and extensive good ; and as your life is devoted to the welfare of this Seminary, and the church of God ; we hope you will not hesitate to comply with our wishes.

H. SESSIONS, } *Committee.*
J. TODD, }

THEOLOGICAL SEMINARY, DEC. 12, 1823.

To the Students of the Seminary ;

GENTLEMEN,

In compliance with your request, and with the advice of my respected Colleagues, I have at length consented to the publication of the following Lecture. I have also added notes on the topics suggested by your Committee. You will bear in mind, that this is one of six Lectures, which I delivered in my regular course, on the subject of INSPIRATION. The particular subject of this Lecture, is one on which every theological Student, first or last, finds himself perplexed with difficulties. It was the consideration of these difficulties in the Lecture-Room, and an attempt, from year to year, to present the subject in a clear and satisfactory light, which had the principal influence in bringing my mind to its present state.—My confidence in the soundness of the principles, advanced in this Lecture, is greatly strengthened by the opinion of the REV. PROFESSOR STUART, who, after a much more critical examination of the subject than could be expected of me, has come to the same conclusion ; and also by the fact, that these principles agree, in a good measure, with the views expressed by Sykes, and occasionally by Doddridge, Michaelis, H. Owen, Schleusner, Storr, Kuinoel, and other commentators. I am most indebted to the first of these authors, who, though in my apprehension, very erroneous, respecting some important doctrines of Christianity, has more valuable thoughts on this particular subject, than any other writer within my knowledge. It will be seen that I have, here and there, adopted his mode of reasoning, and, in a few instances, somewhat of his phraseology. The whole is submitted to your candid perusal, with the hope, that it may have some influence in promoting your knowledge of God's holy word, and your future success in teaching it to others.

L. WOODS.

LECTURE.

An objection has often been raised against the *inspiration* of the Evangelists and Apostles, from the manner in which they make quotations from the Scriptures of the Old Testament. The objection is summarily this; *The writers of the New Testament make quotations from the Old Testament incorrectly; that is, the quotations do not exactly agree with the passages which are meant to be quoted. The writers sometimes apply the texts quoted to subjects entirely different from those to which they were applied by the original writers. Sometimes texts are both quoted incorrectly, and applied to a wrong subject, in the same instance. In many places, the writers quote, as predictions, texts which were not intended to be predictions. Such mistakes,* the objector says, *are utterly inconsistent with the supposition, that the writers were divinely inspired.*

The consideration of this objection, so far as the difficulties arising from various readings, and other appropriate subjects of Biblical criticism, are concerned, belongs directly to the Department of Sacred Literature. It belongs to me to consider the objection merely *as it respects the inspiration of the New Testament.* And as I can consistently devote only one Lecture to the subject,

the most I can accomplish will be, to bring distinctly before you the principles, on which the proper solution of the difficulty rests, and to adduce as many instances of quotation, as may be sufficient to illustrate and confirm those principles.—You will perceive, however, that the conclusiveness of my reasoning on this subject, must depend, in a measure, on the result of discussions, which belong appropriately to another department.

We begin with the texts which are thought to be quoted, *as predictions*, and which are represented by the Evangelists as being *fulfilled*. These, you are well aware, have been made an occasion of violent objections against the New Testament. Collins, with deep-rooted hostility against the whole system of Christianity, but in a manner very artful and plausible, endeavours by this argument to undermine the authority of the Christian Scriptures. The design of his book on the Grounds of the Christian Religion, is to show, that the first publishers of the gospel laid the whole support of the Christian religion on pretended Jewish prophecies, applied in a sense entirely contrary to their plain, original meaning; that those prophecies which are cited in the New Testament in proof of Christianity, are only *allegorical proofs*; i. e. *no proofs*; and accordingly, that the only argument in support of Christianity, is false.

Others have been led, by that manner of citing prophecies, to which I allude, to speculate loosely in regard to the origin of the New Testament, and to give up the plenary inspiration and infallibility of the writers.

The objection, in whatever form it is brought forward, obviously implies, *that there is some real mistake or error in the manner of quotation.* Otherwise, it is wholly insignificant.

Now with regard to those passages in the New Testament, in which *real predictions* are quoted from the Old, there can be no difficulty. The quotations may not, indeed, be made in the exact language of the prophets; and they may be cited in one place in a manner somewhat different from what they are in another. But, in regard to this subject, what more can we desire, than that a writer should distinctly show us, what passage he means to quote as a prediction? It can be of no consequence to us, whether he does this by citing the whole passage exactly; or by citing exactly such a part of it, as will satisfy us to what prediction he refers; or by giving the substance of the passage in other words, and this more or less briefly, as the case may require; or by merely referring to the place, where the prediction is found. All these methods of citation or reference are in good use with writers of the first character; so that either of them may be employed, without any mistake or impropriety. And you must be sensible, that it is frequently a matter of great convenience, both in speaking and writing, and a means too of making the most favorable impression, to quote *in the most summary way.* To make out a quotation *fully, and in the very words of the author*, we often find not only unnecessary, but disadvantageous. These remarks are specially applicable to predictions which were generally regarded as most important, and which were of course most familiar to those, for whose sake they were cited in the New Testament.

Without entering on the inquiry, which of the particular passages, quoted in the New Testament, as being fulfilled or accomplished, are *real predictions*; I will just remark, that predictions may be contained in many pas-

sages in the Old Testament, which are in some respects involved in great perplexity and obscurity. Obscurity in these cases may arise from a great variety of causes. In the first place, the books of the Old Testament were written in *a distant period of time*, and in a language which has long since ceased to be used by any nation or society of men. They were written too in *circumstances*, which can be known to us but very imperfectly at best. Farther, the Authors of the Old Testament, especially of those parts which contain prophecy and poetry, wrote in *a manner exceedingly diverse from any thing which is common among us.* Frequently, and sometimes with great abruptness, they pass from one subject to another, without giving the least notice of the transition. This, however contrary to common usage at the present time, must be considered as having been perfectly natural in that state of mental excitement, to which the inspired writers were raised. Who can suppose that a mind, elevated by divine influence, like the mind of Isaiah, or the mind of David in some of the Psalms, or of John in the Apocalypse, could, in the movement of its thoughts, have been subject to the same rules of rhetoric or logic, as the minds of literary men at this day? We are then to be very cautious in concluding, that a passage in the Old Testament was not intended to be understood as a prophecy, because it is attended with obscurity; or because it is not introduced, as a prophecy, *formally* and *distinctly*, as we should expect it would be at the present day; or because it stands closely connected with what relates to different subjects. Nor are we to conclude, that a passage in the Old Testament is not a real prediction, because its accomplishment is nowhere mentioned either in those Scriptures which were subse-

quently written, or in any other history to which we can have access. The history of such accomplishment may be brought to light at some future time; or it may have been lost beyond recovery. But surely, our *ignorance,* however occasioned, can make no difference as to the truth or the signification of God's word, or the occurrence of events corresponding with it. Before attempting to judge on this point, we ought to attend carefully to the remarks above made; and we ought *above all* to be sure, that we have a familiar acquaintance with the mode of writing which was in use among the Hebrews, especially with the peculiarities of their prophetic style, and also with that whole compass of events in divine providence, which stands related to prophecy. While we have but an imperfect acquaintance with this important branch of sacred science, as is likely to be always the case with us, we are not to be surprised, if we find ourselves greatly perplexed with the difficulties of the subject now under consideration.*

But it is said, that many passages are apparently quoted, as predictions, *actually fulfilled* under the Christian dispensation, which, after all, we can by no means regard as predictions, unless we give up ourselves to the wildest absurdities of mystical interpretation. The question to be considered, is, whether there is in reality any thing in the manner of quoting from the Old Testament here referred to, which disproves the *inspiration* of those who wrote the New.

The first remark I have to offer on this subject, is, that the manner of quoting, now referred to, does not necessarily imply, that the passage quoted *is a prediction,* or that it is *regarded as such* by the writer who quotes

* See Note A.

it. The phrase, *ἵνα πληρωθῃ*, "that it might be fulfilled," and other phrases of the like kind, are indeed used, and very properly, to introduce a real prediction which is accomplished; but not for this purpose only. They are often used, and with equal propriety,—I say not in the way of *accommodation*, because that word, unhappily, has been employed by certain writers to express a doctrine, which I think utterly inconsistent with the character of Christ and his apostles,—but, to denote *a mere comparison of similar events*,—to signify that the thing spoken of *answers to the words of a prophet*, or that *his words may justly be applied to it;* and so may relate to what was said by an inspired writer in *describing a character* which formerly appeared, or in *relating an event* which formerly took place, as well as to a real *prediction.* Accordingly, we might take a passage, where it is said, such a thing was done *that it might be fulfilled which was spoken by the prophet*, or that what was spoken by the prophet *was fulfilled*, and might, in many instances, express the same thing by such phrases as these; *the declaration of the prophet had an accomplishment in what took place; or his words may be aptly applied to it*, or *they very properly express it;* or *his observation is true in reference to the present case;* or *this thing is like what the prophet describes**.

According to this view, the passages referred to are cited in the way of *illustration.* And a thorough attention to the subject will convince you, that this mode of illustrating and impressing the truth, was very common at the time the New Testament was written,—and is indeed common at the present time, and is obviously proper at all times. Now surely, it can be no objection

* See Note B.

against the inspiration of the New Testament writers, that, in their narrations and instructions, they made use of *the common methods of illustration.* You might as well object to their inspiration, because they made use of the *language* then in common use. If men are led by the Holy Spirit to give instruction, they will be led to do it in *the most suitable manner.* But what *is* that manner of instruction, which is the most suitable? It is that which experience has proved convenient, and which practice has made common; that, in which we employ the forms of speech, the figures, the modes of reasoning and of illustration, which others around us most frequently employ, and which are likely to convey our meaning most clearly, and impress it most deeply.—If the writers of the New Testament did nothing more than this; there can surely be no objection from this quarter against their being inspired.

Now is it not the almost universal practice of good writers, to make quotations from previous writers, for the purpose of giving a varied and more impressive illustration of what they would teach? If there is any book, which is held in high repute, on account of its antiquity, the name of its author, or the excellence of its contents; from such a book quotations are frequently made. And they are made, not merely to prove a doctrine which is doubted or denied, but to give additional force to truths commonly received, and to obligations commonly acknowledged. Nor can any one doubt, that quotations from such a book are well adapted to produce such an effect. By means of them, the particular truths affirmed become associated with circumstances, which impart to them a new interest, and a higher authority.

These remarks apply with peculiar force to the writers of the New Testament, with regard to their practice of quoting from the Old Testament. All the circumstances which can be supposed, in any case, to influence writers to quote freely from others, were combined in their case. In the first place, they held the Scriptures of the Old Testament in the highest reverence. They were taught by the prophets, and by Christ himself, to regard those Scriptures as of divine authority—as the word of God—the guide of their life—the basis of all true religion. What stronger reason than this could they possibly have, for making continual citations from those Scriptures?

Another circumstance which must naturally have influenced them to quote abundantly from the books of the Old Testament, was, that they had so few books besides. And this is connected with another circumstance; namely; that they were in the habit of consulting their sacred books so constantly, and with such earnest and devout attention, that they became thoroughly and very intimately acquainted with them. The historical facts, the doctrines, precepts, promises, threats, and the language in which all these were conveyed;—the metaphors, similes, allegories, types, and all the peculiarities of style, found in the Scriptures, were perfectly familiar to the writers of the New Testament, and were wrought, as elements, into the habits of their minds. They imbibed not only the general spirit of their sacred books, but *the very mode of thinking*, and *the mode of speaking*, there exhibited. Whenever they undertook to treat any subject, they seemed immediately to recur to passages in the Old Testament, which either treated the same subject, or would supply some

useful illustration of it. In many instances, they employed the language of the Scriptures, *as their own*, it being not only better suited to their purpose, but more familiar to them, than any other.

Were the writers of the New Testament chargeable with any singularity in this? Do not *we* proceed in the same manner? And is not the practice so familiar, that we often do it *insensibly?* In our letters, in common discourse, in prayer, and in the more formal statement and vindication of divine truth, we frequently use the language of Scripture,—sometimes in the way of exact quotation, and sometimes by quoting part of a passage, or part of several passages, just as the case requires. And it is found that Christians do this very much in proportion to the reverence they feel for the Bible, and the diligence with which they study it. Just take such authors as Owen, Leighton, Watts, Doddridge, John Newton, and Edwards, and see how considerable a proportion of their writings consists of partial or entire quotations from Scripture, or allusions to it.

The writers of the New Testament do what is proper and justifiable in itself, and consistent with common practice, not only in *the fact of making frequent quotations from Scripture*, but in *the design* and *manner* of making them. It is necessary to insist particularly on this point; as it is here the chief difficulty lies.—What then is the design of those quotations in the New Testament, where it is evident no *prediction* is concerned? I answer, it is *the enforcement of some religious truth*, or *the illustration of some important fact. A quotation, in any case, manifestly answers such a design, if the words are suited to express the thing intended, though used originally for another purpose; or if, without such exact suitableness in the*

words, the general principle involved in the original use, was the same as that which is involved in the quotation. But the quotation answers the design most remarkably, when suitableness of words and sameness of general principle are combined. Take for an example, the quotation in Matt. ii. 15, from the Prophet Hosea, xi. 1,—"Out of Egypt have I called my Son." In the first place, these words are perfectly suited to express the fact, to which they are applied by the Evangelist. Jesus *was the Son of God*, and *was by divine direction, brought up out of Egypt*, as soon as circumstances admitted. This suitableness of the words would alone be sufficient to evince the propriety of the quotation. And yet it is to be remembered, that the words, as used by the prophet, had nothing of the nature of a *prediction*,—being a plain statement of a fact, which had long before taken place. Besides this, the thing denoted by *Son*, in the Evangelist, was very different from what was denoted by it in the prophet. The Evangelist referred to the *Saviour*; the prophet to the *Israelitish nation.* Both of these were indeed properly called "*son of God*," though for very different reasons. Again; it is to be remembered, that the *event* which was denoted by God's *calling* his Son out of Egypt, was very different in the last case, from what it was in the former; and yet the two events were, with perfect propriety, expressed by the same words. As, therefore, the last event was justly and properly expressed by the language which the prophet had used to express the former, the Evangelist evidently did right in quoting it as he did.

But in this instance, there was something more than *mere suitableness* in the *words. The principle of the divine government* was, in both cases, the same. In bring-

ing the children of Israel out of Egypt, the event intended by the Prophet, God showed his *kindness* to his people,—his *care* to *protect* and *deliver* them,—his *faithfulness in executing his promise.* He showed the same *kindness* and *care*, and *faithfulness* in respect to his holy child Jesus, in the event described by the Evangelist.

Now it must be considered as a proof of consummate judgment in the Evangelist, to borrow language from the Prophet to express an event, which it is perfectly suited to express, and which, moreover, involves the same principle of divine administration in his application of it, with that referred to by the Prophet. And surely consummate judgment in a writer, can never disprove his inspiration.*

In Matt. ii. 17, 18, another instance occurs of a quotation, made for the purpose of illustration merely. Here the Evangelist quotes a passage from Jeremiah, to set forth the great distress which prevailed, when Herod destroyed the children. "Then was fulfilled that which was spoken by Jeremy the Prophet, saying, 'In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." In this case, the words, which described the distress formerly occasioned in Rama by the captivity of Ephraim and Manasseh, are suited to describe the distress occasioned in Bethlehem by the slaughter of the infants. There is no necessity of making out that the cry of distress, in the last case, was in *Rama ;* or that the calamity fell particularly upon *Rachel*, in other words, upon *Ephraim* and *Manasseh ;* or that the *occasion* of the distress was the same, as in the former case. The words denoting

* See Note C.

the place of the former distress, and the tribes on which it fell in consequence of their captivity, might not be applicable to the latter case. But in both cases there was *great mourning*. And Matthew, being familiarly acquainted with the impressive language used by the Prophet in reference to the former calamity, was naturally led to use it, *as descriptive of the latter*. And certainly no language could have been better suited to make a just impression of the dreadful alarm and overwhelming grief, occasioned by the cruelty of Herod;—especially when it is considered, that the language of the Prophet not only described, in very proper and glowing colors, the grief which prevailed in Bethlehem, but would of course be associated, in the minds of those for whom Matthew wrote, with the remembrance of *former calamities*, and so become still more impressive.

There is no passage quoted so frequently by the writers of the New Testament, as that from Isaiah vi, where God said to the Prophet; "Go and tell this people, hear ye indeed, but understand not; see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." The character of the people in the time of Isaiah, and the course of divine providence towards them, were described *truly* in these words. The character of the people in Christ's time, and afterwards, was generally the same as in the Prophet's time, and the conduct of God towards them was the same. Accordingly, the New Testament writers often describe that character of the people, and that conduct of divine providence, as they appeared in Christ's time, *in the language of the Pro-*

phet. They say, that which was spoken by the Prophet, was *fulfilled* in incorrigible sinners in their day. And *we* say, it is fulfilled in incorrigible sinners in *our* day. We describe their case in the same language, as the Prophet used for a similar purpose in his day. And how could we do it *more exactly*, or *more affectingly ?*

The same view is to be taken of the quotation from Isa. xxix. 13, in Matt. xv. 7, 8, 9. The men of Christ's time were of the same hypocritical character, as those who were contemporary with Isaiah. It was therefore perfectly proper to describe them in the same language. And Christ represented the words as having been spoken by the Prophet of *them*, that is, of all hypocrites like them, "Well did Esaias prophesy of you,—This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me."

This practice of quoting from the Old Testament for the general purpose of illustration, is not only proper in itself, but is, as I have already hinted, perfectly conformable to *common practice.* What is more common at the present day, than to illustrate the truths and duties of religion by a familiar citation of texts from the holy Scriptures? We do this sometimes in a more formal, and sometimes in a less formal manner. When the case seems to require it, we quote a particular passage exactly, naming the book, chapter, and verse. In other cases, we quote the substance and general sense of a passage, in a *condensed* form, without regard to the exact words of Scripture. And sometimes we make *an intelligible allusion* to a part of Scripture which is well understood, without actually quoting either the words, or the sense. Thus we say, such a view of a subject is

according to what Christ taught his disciples of the character of those who are blessed;—or according to the direction he gave respecting the treatment of a brother who offends;—or according to the final commission he gave his apostles;—or according to Paul's account of justification by faith. Or we say, that Paul's account of the strife between the flesh and the spirit applies to the case of every believer,—taking it for granted that every one recollects what that account is. It is, then, perfectly evident, that the liberties which the New Testament writers use, as to the manner of making quotations from the Old Testament, are by no means greater, than common practice sanctions. And it is evident too, that, for the most part, they are liberties of the same general character with those which we think proper at the present day.

The writers of the New Testament make quotations in the same way with us, in another respect; that is; *they frequently apply texts of Scripture in a very different manner from that in which they were originally applied.* If the texts quoted are well adapted to the particular truth, which we would illustrate by them, or if they are suited to express the general truth, originally expressed, in the particular form now intended; we deem it sufficient. For example. In our confessions to God, we use the words of David, in the fifty first Psalm; —"Against thee, thee only have I sinned, and done this evil in thy sight." David made this confession to God on a particular occasion, and with reference to a particular sin, namely, his sin in the matter of Uriah; which was in some peculiar sense directed against God. But as every sin is committed against God, and as it is this opposition to God, which is the highest aggravation of

sin; we consider it perfectly proper, in every case, to confess our sins in the very words of David.—We borrow the language of Scripture, when we speak of offering up our *evening sacrifice.* And yet no such thing as a *real sacrifice* is intended. But as sacrifice was formerly one mode of religious worship, and indeed an essential part of it, and as the language which was used in relation to it, is invested with a high degree of sacredness; we consider it suitable to use the same language to represent *our* religious worship. In such cases we quote sentences, or parts of sentences, from the Old Testament, for the purpose of expressing something very different, in certain respects, from that to which they were originally applied. In the same manner, the language which described the attendance of the people upon the Temple worship,—their watching at wisdom's gates, and waiting at the posts of her doors, the residence of God in the Sanctuary, the sacred fire, the incense, &c, are familiarly borrowed by Christians, to express the different parts of their religious services. And we might very properly say, in a time of earnest attention to religion,—that is *fulfilled* which was spoken by wisdom in the Proverbs; "Blessed is the man that heareth me, watching at my gates, and waiting at the posts of my doors." And if we would describe the happiness which Christians enjoy in the work of religion, we might properly say, that Scripture is *fulfilled*, which declares; "Her ways are ways of pleasantness, and all her paths are peace."

I might illustrate the frequency and the propriety of this manner of making quotations, by a reference to our practice in regard to the Classics. For example, if we would show that we think it necessary to guard very

watchfully against an enemy, especially when he proffers kindness, we make a quotation from Virgil, and say; *Timeo Danaos et dona ferentes. I fear the Greeks, even when they offer presents.* When we would describe those who indulge a causeless discontent, or who are not duly sensible of the happiness of their condition, we quote a line from the Georgics; "O fortunatos nimium, sua si bona norint." Virgil applied it to husbandmen; but we apply it generally. If we would say that a man, while endeavouring to avoid one danger, falls, or is likely to fall into another, we quote a Latin proverb; "Incidit in Scyllam, qui vult vitare Charybdim." "He who would escape Charybdis, falls into Scylla."—If we would express our fixed determination, or the determination of others, to destroy any place; we quote the often-repeated phrase of the Roman Senate, "*Delenda est Carthago*," by which they meant to keep up an unconquerable resolution for the destruction of that rival city.—If we would express, rather contemptuously, our disbelief of any thing advanced by others, or would show strongly that we think it incredible; we quote a phrase from Horace; "Credat Judæus Apella."—Such citations from Latin authors might, properly enough, if we chose, be introduced by a phraseology similar to what is used by the writers of the New Testament. We might say, this is a *fulfilment*,—or a *new fulfilment* of what was said by the poet—or it is *according to the words of the poet*—or it is *as the poet says*.—You perceive, then, that our common method of quoting from the *Classics*, as well as from the *Scriptures*, is substantially like that which has been objected to in the writers of the New Testament.

But it is said, that Matthew quotes a sentence from the Old Testament, which is not to be found there.

Matt. ii. 23. "And Jesus came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets,—*He shall be called a Nazarene.*" As no such passage as this is found in the Prophets, the quotation is supposed to be a sufficient proof that Matthew made a mistake, and of course, that he was not under the infallible guidance of the Spirit. But such a supposition may, on farther inquiry, appear without any sufficient grounds. Indeed, I think this passage may furnish a happy illustration of the principle, on which quotations are frequently made.—Nazareth, and those who dwelt there, were in the time of our Saviour, held in general contempt; as appears from John i. 46; vii. 52, and other places. To be called a Nazarene was, therefore, to be disgraced,—to be represented as base and despicable. It is admitted that the Prophets nowhere used the particular expression concerning Christ, which is found in Matthew. In *their* day, it might have been no mark of reproach; so that, had they used the phrase then, it might not have conveyed the meaning intended. But did they not in various ways foretell that the Messiah should be *despised?* that he should be reproached, as base and contemptible, and treated with insult? And was not this the same, as was afterwards signified by his being called a *Nazarene?* Was not this a summary way, and a very *forcible* way, of expressing the very thing which was predicted? And must we not consider the fact of his having lived for a time, with his indigent parents, in so despised a place as Nazareth, and thus coming to bear the name of a *Nazarene*, as at least *one* accomplishment of the various predictions representing the reproach and contempt which were to fall upon him?

Here I would advert to one noticeable circumstance, and submit to your consideration, whether it does not favor the view just given of this quotation. The Evangelist does not say, that was fulfilled which was spoken by "*the Prophet*," or any particular Prophet by name,—as we should suppose he would have done, had he referred to what was expressly predicted by any one Prophet in particular;—but he says, that was fulfilled, "which was spoken by *the Prophets*;"—that is, as we may properly understand it, that took place which was agreeable to *the representation made by the Prophets in different places*, respecting the contempt which should be cast on the Saviour.—According to this view, the Evangelist refers to a *real prediction;* but to a prediction not found expressly in any one place, but gathered from various places;—a prediction taken not from *the exact words*, but from *the sense* of the Prophets.

If these remarks on the subject are correct, there is not the least need of supposing, with some writers, that the prediction referred to by Matthew, has been lost from the Hebrew Scriptures;—nor is there any need of supposing, with others, particularly Henry Owen, that Matthew refers to a passage in Judges, where it was said of Samson, that he should be *a Nazarite unto God*,—a very different thing indeed from Christ's being called a *Nazarene*.*

There may possibly be some other solution of the difficulty belonging to the passage now under consideration. But if there should be no other, this would be sufficient to show, that no objection against the inspiration of the Evangelist, arising from this quotation, can have any force. For, plainly, it is just as consistent with the in-

* See Note D.

spiration of a writer, that he should quote the *meaning* of the prophets, gathered correctly from *different* places, as that he should quote the express words used in one particular place.

It has been thought, that the writers of the New Testament quote not only imperfectly, but incorrectly, in other instances, where we shall find, on candid inquiry, that no such charge lies against them. As 2 Cor. vi. 18. "And I will be a father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty." No passage, exactly like this, can be found in any part of the Old Testament. The one which is the nearest is found 2 Sam. vii. 14; where God says to David respecting Solomon, "I will be *his* father and he shall be *my* son." If this is the passage which is meant to be cited, the third person is changed into the second,—"*he* shall be," into "*ye* shall be;" and the *singular* number into the *plural*, —"my *son*," into "my *sons*;"—and "*daughters*" is added. Thus what was in fact said of Solomon, is now represented as being said generally to the Corinthian Christians. This manner of quotation must, I think, appear perfectly just, if the same paternal love and faithfulness, which had been exercised in the case of Solomon, was in fact exercised towards the Corinthian Christians; and if this was what the Apostle meant to declare. And who can have any doubt of this? Surely God did not promise paternal kindness towards Solomon, *exclusively* of *others*, or as a *singular* thing in his administration. It is much more consistent, to consider the promise as securing to *him* that same faithful affection and care, which God had exercised towards his obedient children in every preceding age, and upon which they might always rely, as it resulted from the immutable perfections

of his nature. According to this view, the animating, consoling truth, which the Apostle meant to declare to the Corinthians, was this ;—*The unchangeable God, who promised that he would be a Father to Solomon, and would make him his son, will show the same favor to you; and if you are obedient, he, in effect, says to you,* "*I will be your Father, and ye shall be my sons and my daughters.*"

Upon the same principle, the Apostle says to the Hebrew Christians ;—"Be content with such things as ye have ; for God hath said, *I will never leave thee, nor forsake thee.*" God said this originally to *Joshua*, to encourage him to go forward boldly to the arduous work which had been assigned him. The manner in which it is quoted implies, that every believer may, in all his duties and trials, rely upon the same gracious presence of God, as was promised to Joshua.

In the same way, we see how suitable it was for the Apostle to quote several passages, or parts of passages, from different parts of the Old Testament, as he does 2 Cor. vi. 16, 17. "For ye are the temple of God, as God hath said, I will dwell in them, and walk in them. Wherefore come out, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." The first part of this quotation is from Leviticus xxvi. 11, 12, with the change of person from the second to the third. The rest is doubtless taken from Isa. lii. 11. "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out from the midst of her ; be ye clean that bear the vessels of the Lord." Here the Apostle quotes the *sense* in a *similar phraseology*, but in a very abridged form, and with the entire omission of the clause appropriate to the Priests. Thus what was in different places spoken of the Israel-

ites, is quoted as applicable to the Christians at Corinth. The whole quotation is obviously just, because God required of the Corinthians the same separation from the wicked world, and the same watchful purity, as he did of the Israelites, and even of the Priests; and because he would bestow upon his people at Corinth in the Apostle's days the same blessings, as he had bestowed upon his people in former days. God's command and paternal goodness were unchangeable. They were the same in regard to the Corinthians, as in regard to the Israelites. And what better could the Apostle do, than to express them in the same manner as they had been expressed before,—only varying the form, as difference of circumstances required.

And let me say in this connexion, as I have said before, that it is in the same manner we continually quote the Scriptures now. No command or promise, either of the Old Testament, or the New, was particularly addressed, by the writers, to any individual now living. But we hesitate not to declare to saints and to sinners, thus saith the Lord *to you*, citing any Scripture command or promise as now applicable to their case, and as now coming directly from God to them; except where change of circumstances forbids the application of the same principle. And we consider no variation in the *form* of citing scripture of any consequence, provided the *sense* is faithfully given. Thus we say to sinners, the Lord Jesus Christ addresses to you those gracious words recorded in the gospel, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden light." But circum-

stances do not always require, nor even permit us to quote the passage *entire*. We allow ourselves to quote more or less completely, and in different forms, just as may appear most convenient and proper.—Christ says, "Come unto me, heavy laden sinners, and I will give you rest." Or he says, "Take my yoke upon you, and learn of me, and ye shall find peace." Or, "Christ invites you to come to him with all your burdens, to learn of him, and obey his easy commands, and encourages you to do this by the promise of spiritual rest." In these and other forms, we quote this gracious invitation and promise, and represent them as being addressed by Christ to sinners now before us. And who ever questioned the justice or propriety of this?

What then is the conclusion to which we are brought, in regard to that whole class of quotations which have now been considered, and which have been supposed to furnish an unanswerable objection to the inspiration of the New Testament writers? It is this; namely; that the obvious *design* of the writers was, to *illustrate* and *enforce divine truth;* and that they did this in a *manner*, which is in itself *perfectly just and proper*,—which was *very common in their day*,—which prevails to a great extent at *the present day*, and which, springing as it does from the principles of our nature, must prevail in all ages. My conclusion is, that quoting from the Old Testament for *this purpose*, and in *this manner*, can no more be objected to the inspiration of the Apostles, than their using *human language*, or their endeavouring to impress divine truth by *metaphors*, or *any other figures of speech*.

NOTES.

Note A. p. 7.

The inquiry, *which of the texts quoted in the New Testament are to be considered as predictions*, was waved in the Lecture, because it was likely to carry me beyond the time which I had assigned to the consideration of this subject, and somewhat beyond the limits of my department also. The inquiry is very important, and, like many others respecting the interpretation of the Scriptures, encompassed with difficulties. The remarks which I have been led to think of most consequence, as to the proper mode of prosecuting this inquiry, I shall now freely offer; though I shall do it with diffidence, and chiefly with a view to bring the subject distinctly before the minds of those, who may be qualified to pursue the investigation farther than I have done.

I remark then, in general, that we must determine which of the texts, quoted from the Old Testament, are predictions, and which are not, just as we determine the meaning of the other passages of Scripture; that is to say, we must do it by applying the proper rules of interpretation; such, generally, as are found in the writings of Ernesti, Morus, Storr, Horne, and others of like character. The first step in the inquiry is, *to examine the text as it stands in the Old Testament*, and see whether there is any thing in the language of the text itself, or in the context, which shows it to be a prediction. We must inquire, on what subject the inspired writer is speaking; whether it appears to be his object to foretell future events; and whether, taking the passage by itself, or in connexion with the context, we can reasonably think the writer intended to point out the particular event, to which the text is applied in the quotation. A fair and thorough examination of the place may give us entire satisfaction, that the text quoted was meant to be a prediction. When this is the case, we come to the quotation in the New Testament, prepared to believe, that the writer designedly introduces it as a *prediction* of the event to which he applies it;—not indeed because it is introduced by any of the formulas, *ἱνα πληρωθη*, *καθως γεγραπται*, &c. which are used, as we shall see, equally respecting all sorts of quotations; but because we are persuaded, from an examination of the original writer, that *he meant it as a prediction.* In some cases, this becomes exceedingly plain. As one example of this, I might mention Isa. liii.; which cannot, without the utmost violence, be understood as relating to any but the Messiah.

But suppose, what often happens, that after the most careful examination which, with the best means enjoyed at the present day, we are capable of, we are still in suspense, whether the original writer of a passage, quoted in the New Testament, meant it as a prediction, or not; we are then to inquire, whether any satisfaction can be had from the writer who makes the quotation. In this way

we may, in some instances, become entirely satisfied respecting the meaning and application of texts in the Old Testament, concerning which, considered merely as they stand there, we should find ourselves in a state of uncertainty. To show what I consider to be the proper mode of investigation in such a case, I would refer to Psalm xvi. 10. We first examine this in its place, as written by David. In this Psalm we find a variety of devout sentiments, which are much like what David and other writers of the Psalms expressed for themselves in other cases, and which might all be very properly expressed by devout men, as their own sentiments, in any age,—except v. 10. "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." Concerning the sense of this, our minds would probably be in a doubting state; though, taking it in connexion with the drift and current of the Psalm, we might be inclined to think it in some way applicable to David, and so be led to seek after a meaning, that would correspond with this view. Indeed, it is very possible we might adopt a construction as far from sober truth, as that of Rosenmüller,* who, applying the passage wholly to David, seems yet unwilling to allow, that David intended so much as to express a hope of happiness in another state, because he thinks David had no knowledge of the immortality of the soul, and supposes he intended merely to say, *that he should not die yet, but that God would grant him still a long continuance of the present life.* Now if in regard to this passage, we find ourselves in a state of uncertainty, let us turn to Acts ii. 25—31, where Peter entered into a particular consideration of the text, and showed that it could not relate to David, inasmuch as he had been long dead and buried. Peter's conclusion was, that David, "*being a prophet, foretold the resurrection of Christ.*" In Acts xiii. 35—37, Paul treated the subject in a similar way: "*David fell on sleep and saw corruption; but he whom God raised again, saw no corruption.*" Now, as we have entire confidence in the infallible judgment of these Apostles, we dismiss our doubts, and rest in the conviction, that David, under the guidance of the Holy Spirit, actually wrote, and *meant* to write, *a real prediction of the resurrection of Christ.*

There is still another view to be taken of the subject. Suppose on examining carefully all the circumstances of a passage in the Old Testament, we think we have satisfactorily ascertained its meaning; but, on examining the place where it is quoted, we perceive that an Evangelist or an Apostle gives it a different sense, and, what is more, evidently builds his reasoning upon the assumption, that *the original passage had the sense which he gives it.* When such a case occurs, if we would maintain the authority of the Christian religion, we must feel ourselves sacredly bound, not to dismiss doubts, for, by the supposition, we had none;—but to give up entirely the opinion we had before formed, and to adopt a new and very different one; and all this, because it is our duty to sit at the feet of one, endued with higher intelligence than ours, and, with implicit confidence, to receive his instructions as to the meaning of the Holy Scriptures.

I shall illustrate what I conceive to be the proper mode of interpreting Scripture, in such a case, by one example, taken from Heb. i. With respect to the text quoted v. 8, we might not be able to determine, without some difficulty, that it was certainly intended by the Psalmist to respect the Messiah; though the context would favor such a conclusion. But when we come to vv. 10, 11, 12, and turn to Psalm cii. 25, 26, 27, from which the quotation is made, we ask, what there is in this particular passage, or in what precedes or what follows it, which could ever lead us, with our habits of reasoning, and the common rules of interpretation, to think, that it was meant to be addressed to the Son of God. Examining this Psalm by itself, what could we find, more than in any other place containing an address to God, which could justify us in applying the quoted passage to the Messiah? And yet the writer to the Hebrews not only applies it to him, but manifestly founds his whole argument on the assumption, that this text and the others here cited, *were originally intended* to be applied to him. Now, believing as we do, that the writer to the Hebrews was divinely inspired, his decision on this point requires us to give up our previous opinion, however carefully formed, as to the meaning of the passage in Ps. cii. and to understand it as applying to Christ. See Note B.—last paragraph.

In every such case as this, it is perfectly evident, that the doctrine of the divine inspiration of the New Testament writers becomes a fundamental principle in the interpretation of the Scriptures. The particular sense we give to the text referred to, will be one or the other, just as we admit or deny the inspiration of the writers by whom it is cited. Those, who deny their inspiration, will of course adhere to the opinion, which was formed by a regard merely to the passage in the Old Testament, refusing to modify that opinion in the least by the manner in which the quotation is made, and so virtually imputing to the writer, who makes the quotation, a total misapprehension of the true sense of the passage quoted.

Possibly some cases may occur, in which it will be quite beyond our power fully to satisfy ourselves, either from the Old Testament or the New, whether the passage quoted was meant to be a prediction, or not. But why should a difficulty of this kind perplex us, as though it were a strange thing, when it is nothing more than what frequently occurs in the interpretation of other parts of Scripture.

On the general subject of predictions, I have a few more remarks to offer. From 1 Pet. i. 10—12, and from other places, it seems perfectly plain that, in the judgment of the Apostles, the Prophets did really write predictions respecting Christ and the Gospel dispensation. And it is plainly implied in this passage in Peter, and also in Daniel xii. 8, that the Prophets themselves did not always understand at once the full import of what God suggested to their own minds; at least, that they were in some instances unable to comprehend the time and circumstances of the events, which were, in a general way, revealed; for they are represented by Peter as making diligent search after a farther knowledge of what "the Spirit which was in them did signify;"—and what God communicated to Daniel,

was communicated in terms so obscure and enigmatical, that he said, —"I heard, but I *understood not.*" It is moreover manifest from the repetition of terms equally mysterious, v. 11, 12, as well as from the answer given to Daniel, v. 9, that God did not intend he should have a perfect and satisfactory understanding of the divine communication, which had been made to him.

These remarks lead to an important practical result. For if the Prophets themselves were unable to come directly to a perfect understanding of the subject suggested to their own minds by the Spirit of prophecy, and found it necessary to make diligent search in order to understand it satisfactorily; surely we cannot think it strange, if it should be so with us. And as we find, in so many instances, that this is actually the case; how gladly should we avail ourselves of the instruction of a new race of Prophets, taught by the same spirit, and under a dispensation of vastly superior light.

Finally, it is plain from Luke xxiv. 27, 1 Peter i. 10—12, and from many other places in the New Testament, that Christ, as well as his Apostles, considered the Old Testament *as abounding with predictions* concerning himself. And it is obviously a fair inference from the representations they have made, that *the Old Testament must contain many more predictions of Christ, than what are cited in the New.* From this view of the subject, I am led to think, that those modern writers, who are so loth to admit any passages in the Old Testament to have been intended as predictions of Christ, are, to say the least, quite as far from the truth, as those who see types and prophecies in every chapter.

Note B. p. 8.

It may perhaps promote the object of this publication, to state more fully than I have done in the Lecture, the proof, that *ἵνα πληρωθῇ, οὕτω γέγραπται*, and other similar phrases, are often used in citing texts which do not contain predictions. This I shall do, briefly, in the following particulars.

First. That many passages from the Old Testament, which are introduced by these formulas, are not predictions, is perfectly evident from *an examination of the passages themselves.* There is nothing apparent in the form or design of them, or in the contexts in the Old Testament where they are found, which furnishes the least reason for regarding them as predictions. On the contrary, all the circumstances, which can aid us in understanding the original writers, lead us to conclude, that they had no intention to write predictions. Nor is there any thing apparent in *the object or the manner of the quotations*, which shows them to be predictions. Nothing depends upon their being regarded in this light. Those who quote them, express as important a sense, and express it as forcibly,—or if their object is to support any truth by reasoning, they reason as clearly and conclusively, on supposition the passages are not quoted as predictions, as on supposition they are. Now why should we adopt an explanation, which has so few, if any reasons in favor of it, and so many and powerful reasons against it?

Second. *No one of the formulas of citation*, even *ινα πληρωθη*, which is considered as the most significant, furnishes any conclusive reason in favor of considering the texts quoted, as predictions. As to the conjunction *ινα*; though it more commonly signifies the *final cause* or *end*, it is often used, as Schleusner and others have shown, to denote *the event merely*. According to this sense, *ινα πληρωθη* does not signify, *that it might be fulfilled*, as though the fulfilment was the *end* of what was done; but, thus a saying of the Prophet *was fulfilled*, or, *so it came to pass that it was fulfilled*,—agreeing with the other formula, *τοτε επληρωθη το ρηθεν*, *then was fulfilled what was spoken*. Again. The verb *επληρωθη* has nothing in its meaning, which applies exclusively to a prediction. Even when *applied* to a prediction, its meaning is nothing but this, that the prediction was *accomplished*, *executed*, or *carried into effect*. But surely other things written in the Old Testament, as promises, threats, and the declaration of any divine truths or principles, may be said to be *accomplished* or *carried into effect*, as well as *predictions*. And it agrees perfectly with the usage of the inspired writers, and with common practice, to employ the language now under consideration, *when that is done*, whatever it is, *which corresponds with what was before said*. Instances of the same way of speaking may be found among heathen writers. "Thus in Ælian; Diogenes Sinopensis used continually to say of himself, that he *fulfilled* and underwent the *curses of tragedy*. *Ὁτι αυτος επληροι και ὑπομενει τας εκ της τραγωδιας αρας.*" See Sykes's Essay on the Christian Religion, ch. 13. and Le Clerc's Supplem. to Hamm. ch. 4. Other similar examples are cited by Schleusner.

I will just add, that any one, who will carefully examine the passages cited in the New Testament, where the various formulas are used, must perceive that they are all used *for the same purpose*, and that the particular formula, with which we are most concerned in this inquiry, and which has occasioned the greatest difficulty, is of the same import with the rest. This is put beyond all question by a fact, which has been too much overlooked; namely; that the *same texts*, quoted from the Old Testament, and quoted in the same language, and for the same purpose, are, by different writers, *introduced by different formulas*. For example; Matthew introduces the quotation from Isaiah vi. 9, 10, by, *Αναπληρουται—ἡ προφητεια Ἡσαϊου; the prophecy of Esaias was fulfilled*. Matt. xiii. 14, 15. Mark and Luke introduce it without any formula whatever. John introduces it by *ειπεν Ἡσαϊας; Esaias said*, John xii. 40. And Paul, Acts xxviii. 25—27, by a different formula still; *Πνευμα το ἁγιον ελαλησε δια Ἡσαϊου; the Holy Spirit spake by Esaias*. Thus in two instances out of five, we find no formula; and in the other three, *different* formulas. But there is another example still more to our purpose. In Matthew xxi. 5, the quotation from Zach. ix. 9,—*behold thy King cometh unto thee meek*, &c. is introduced by *ινα πληρωθη το ρηθεν; that it might be fulfilled which was spoken*. In John xii. 15, the same is introduced by *Καθως εστι γεγραμμενον; as it is written*.

Third. No proof that any passage quoted is a real prediction, can be derived from its being called a *prophecy*, or from its being attributed to a *prophet*. The word *prophet*, as well as *prophecy*, is most evidently used with great latitude of signification. *Prophet* signifies not only one who foretells future events, but any inspired teacher or interpreter of the divine will. Sometimes it signifies *any writer of the books of the Old Testament*. And prophecy denotes not only a *prediction*, but *any admonition, any important instruction, delivered by an inspired messenger.*

Should any one ask, whether there is reason to suppose that the common people, for whom the New Testament was written, understood the formulas of quotation, as I have explained them? My answer would be, that I have pointed out what was the most obvious design of the quotations, and what must have been the impression naturally made by them; and this obvious design was just what the common people, if left to their own unperverted sense, must have been most likely to perceive; and this natural impression, what they must have been most likely to feel. They could not have been so destitute of discernment, as to regard the general current of texts cited from the Old Testament, as real predictions, any more than common people can regard *as predictions*, the abundant quotations made by modern writers from the christian fathers, and from heathen poets and philosophers.

In relation, then, to the subject before us, we see how the argument stands. To the inspiration of the writers of the New Testament it is objected, that they quote, *as predictions*, texts which are *not* predictions.—As to a great number of the texts cited, we say, in reply, there is no evidence that the writers who quoted them, regarded them as predictions. On the contrary, there is the most satisfactory evidence, which the nature of the subject admits, that "they were wont to say, a passage of Scripture was fulfilled, as often as any thing happened, to which they could apply it; and that they intended no more, than that a certain thing happened, of which one might say, what a prophet said on another occasion." As there is the clearest evidence, that such a manner of quotation was common among the Jews, and that a manner very similar has prevailed among others; and as this manner of quotation arises from the principles of our common nature, being found by experience to be one of the best means of illustrating important doctrines and interesting facts; it is as far as possible from furnishing any objection against the inspiration of those who wrote the New Testament.

It will be obvious, from all that has been said, that, so far as texts quoted are manifestly *predictions*, the objection, stated in the Lecture, ceases of course.

To prevent any appearance of confusion in the reasoning, I ought also to say, that my remarks as to the manner of ascertaining the proper meaning of such passages as Psalm cii. 25—27, quoted in Hebrews, are not to be considered as making part of the general reasoning. The objection here, as well as in other cases, is, that the quotation of the passage, *as relating to the Messiah*, is proof sufficient,

that the writer was not inspired, because the passage evidently did not relate to the Messiah. Now if, in attempting to remove this objection, we assume that the writer *was* inspired, and thence conclude,—whatever difficulties oppose the conclusion,—that the passage was intended by the original writer to relate to Christ; we should reason in a circle. But this is not exactly the case. It will be remembered that, in previous Lectures, I have exhibited the particular proofs, that the Apostles were inspired. Now merely because an objection is started, we are not at once to cast away all those proofs, and go back into the region of doubt. Though we are willing to pause, for the purpose of meeting an objection, *we still regard the proofs of inspiration, as clear and conclusive.* The general objection we refute, by showing that a great number of the quotations are perfectly proper, and answer a highly important purpose, without being considered as predictions. But when we come to those places, where the writers, contrary to what our judgment would otherwise be, clearly determine particular texts to have been originally intended to respect Christ; we must then recur to the evidence of their inspiration, before stated, and, resting on this basis, we cannot but be satisfied with their decision.—Where we can, we remove the objection to inspiration in the manner described in the Lecture. Where we cannot thus remove it, we must rise above it, by the strength of the argument which proves the truth objected to.

Note C. p. 13.

It may be a question, whether *this general principle*, though really involved in the passage thus quoted, was present to the mind of the Evangelist, and influenced him in making the quotation. In reply, I suggest the following thoughts.

First. The consideration that God did in fact exercise the same paternal care and faithfulness respecting Jesus, as he did respecting the children of Israel, would naturally lead us to think, that the Evangelist must have viewed the subject in that light. A believing Jew was much accustomed to compare the particular dispensations of God under the former, and under the latter economy, and to notice the instances in which his character and administration appeared the same under both. And as there was such a sameness in the divine character and administration clearly brought to view in the case before us; can we suppose that Matthew did not perceive it, and that he did not mean to express it, when he made a quotation so well suited to express it?

But there is another consideration, which I deem of more consequence, namely; that, except in the case of real predictions, *sameness of principle* appears to have been the chief reason, and in many instances the only reason, for making quotations. Take Heb. xii. 6. "Whom the Lord loveth he chasteneth;"—quoted from Prov. iii. 12. The propriety of the quotation depends upon this one point,—that the principle of the divine conduct, expressed in the text, was the same in the Apostle's time, as in Solomon's. Had it not been so,

the text could not have been thus quoted.—Vv. 12, 13. "Wherefore lift up the hands which hang down, and the feeble knees, &c. "Here the quotation was made with propriety, because those to whom the writer to the Hebrews referred, were, in some important respects, like those referred to by the Prophet; that is, they were saints called to bear hardships and sufferings, and therefore needing the same encouragement. Again, ch. xiii. 5. "Be content with such things as ye have; for he hath said, *I will never leave thee, nor forsake thee.*" This divine promise, as I have remarked in the Lecture, was first made to comfort and animate Joshua, in reference to the arduous work which devolved on him after the death of Moses. But the kindness of God towards his people was the same, when the Epistle to the Hebrews was written, as in the time of Joshua; and so it became proper to quote a promise, which expressed the ever present kindness of God to Joshua, and apply it for the encouragement of Christians under their trials.

What I have termed *sameness of principle*, seems to be the very point, on which the New Testament writers uniformly fix their eye, when they borrow passages from the Old Testament; except where predictions are quoted; and even there, it is the sameness of the event with what was described in the prediction.

Now, if the writers of the New Testament generally cited texts to illustrate the *same principle*, as that referred to by the writers of the Old; what reason have we to doubt that Matthew did the same?

Note D. p. 20.

Owen, speaking of the passage in Matthew, "He shall be called a *Nazarene*," and that in Judges, xiii. 5; "He shall be a *Nazarite unto God*," says "The texts are amazingly apposite;"—whereas, in reality, what things could be more *unlike?* To be a *Nazarite unto God*, was to have a character peculiarly sacred, and so was in fact, as it was understood to be by the parents of Samson, a *very honorable distinction*. But Christ being a *Nazarene*, was a matter of *disgrace*. Parkhurst, aware that the two things were widely different, thinks "that while the Jews and Romans were calling him, *the Nazarene*, in contempt; divine providence was at the same time pointing him out as the *true Nazarite*." What strange opinions are men of distinguished talents and the best intentions sometimes led to adopt, by overlooking the principles of a just interpretation.

A

SERMON,

DELIVERED SEPTEMBER 22, 1818, AT THE DEDICATION OF

BARTLET HALL,

ERECTED

BY THE MUNIFICENCE OF

William Bartlet, Esq.

FOR THE

THEOLOGICAL SEMINARY IN ANDOVER.

BY EBENEZER PORTER, D. D.
BARTLET PROFESSOR OF SACRED RHETORIC IN THE SEMINARY.

ANDOVER:
FLAGG AND GOULD....PRINTERS.
1818.

At a meeting of the TRUSTEES OF PHILLIPS ACADEMY, Sept. 23, 1818,

Voted, *That the Board express to* PROFESSOR PORTER, *the gratification with which they heard the appropriate and interesting Discourse, delivered by him yesterday, at the dedication of* BARTLET HALL, *and request a copy for the press.*

A true copy,

MARK NEWMAN, Clerk.

SERMON.

PSALM cxxvii. 1.

EXCEPT THE LORD BUILD THE HOUSE, THEY LABOR IN VAIN THAT BUILD IT.

THE title of this psalm seems to imply that it was composed by David, for the use of Solomon. The Jews have generally ascribed it to the pen of Solomon himself, and have regarded it as a sacred song appropriate to the building of the temple. Some indeed have inferred, from the contents of the psalm, that it was written at a subsequent period, with reference to the rebuilding of the city and temple, after the restoration from Babylon.

It is plainly the doctrine of the text, that success, even in the best undertakings, depends on the blessing of GOD.

The truth of this doctrine is proved by one short argument, drawn from the scheme of divine providence. As we infer the existence of an eternal Agent, from his works; so we conclude with equal certainty, that these

works are upheld and governed by his agency. This agency, which, in the language of science, is called *the laws of nature*, in the language of theology, is called *providence*. The existence and powers of created beings are derived, and therefore dependent. The supreme Creator is the only independent agent in the universe. His independence he cannot delegate to finite agents, any more than he can delegate his omnipotence or self-existence. Still, the being and agency of creatures are properly their own. They are dependent for existence, yet they do exist. They are dependent for their powers of action, yet they do act, as free and accountable beings. If true philosophy teaches that every planet, which rolls and shines in the heavens, and every particle of the material creation, must be subject to the controul of its Maker; then certainly, the *minds* which he has formed, as the chief glory of this creation, and the brightest image of his own intelligence and immortality, cannot be exempt from his all pervading government. It pleases God to employ the efforts of men, as a part of his great system of operation. But he would have us remember that we are dependent on him, both for the will and the power to make such efforts; and that when made, they are utterly fruitless without his blessing.

You will not require me to prove that this doctrine is supported, by the concurrent testimony of the sacred oracles. Take a single fact, by way of illustration.

David, before his death, charged Solomon to build a

house, for the name of the Lord, his God. The young monarch, with great zeal, began this immense work. He employed in it one hundred and eighty thousand laborers, and three thousand six hundred overseers. At the end of seven years, this magnificent edifice, the principal apartments of which were overlaid with pure gold, and ornamented with precious stones, was completed. It has always been called Solomon's Temple. But see what rank the history assigns to the agency of Solomon, in this work. God gave him a heart to do it. God gave him wisdom, gold, a prosperous kingdom, and authority to command the services and resources of his people. Every agent concerned in this work, including the king himself, was dependent on God, for power to move his hand, or to draw his breath.

It is not my design to discuss the doctrine of the text, in its general bearing upon the pursuits of men. The purpose for which we are assembled cannot fail to remind us, that this ground is selected, in the providence of God, as the theatre of operations, which are associated with the dearest hopes, and the daily prayers of thousands who love Zion. But, though this Seminary was established for a most important end, all efforts to promote its prosperity are vain, without the divine blessing. This is the great, moral lesson of the text, as applicable to the solemnities of the present occasion. A proper illustration of this will require me distinctly to exhibit the *object for which this Seminary was established*: and

then to show, *that the attainment of this object depends on the blessing of God.*

The object of this Institution is to be learned from the public declarations and acts of those, by whose instrumentality it was established. Be it remembered then, by all who are, or who shall be connected with this sacred school, that the purpose of its Founders was to promote the glory of God, and the salvation of men; by multiplying the number of pious, able, and orthodox preachers of the gospel. The end in view requires, that they who are here trained up for the ministry, should be,

In the *first* place, PIOUS MEN.

It is sufficient for my present purpose to say that, by piety, I mean that love to God, which results from a spiritual renovation of heart. Strange as it may seem to plain Christians, some who possess influence in the church, while they would not formally deny, do manifestly overlook this indispensable qualification of a religious teacher. But is argument necessary to show, that he who ministers in holy things, should himself be holy?

The nature of his *office* requires it. He is an 'Em-'bassador for Christ, a servant of the most high God, to 'show unto men the way of salvation.' How shall he execute this awful trust? how shall he have any adequate views of its dignity, and difficulty, and sanctity, without love to the truth, and the honor of his Master? Can a blind man give instruction concerning light and colours? Can a stranger to the power of godliness de-

scribe to others the bitterness of sin, the conflicts and victories of faith? He may be called a Christian preacher. But the peculiar principles of Christianity, as a spiritual and experimental religion, he *cannot* exhibit. Its peculiar doctrines too, he may be expected to *oppose*, rather than to vindicate and enforce.

His own *happiness* requires that he should be a man of piety. If his moral sensibilities are not utterly extinguished, he is truly an object of compassion, who, in such a case, feels himself subjected to the necessity of maintaining an artificial character. He must have moments of anguish, when he would esteem the chains of a galley slave to be freedom, compared with the irksomeness of a solemn, public profession, the duties of which are inconsistent with the taste of his own heart. But should the darkness of a perverted conscience save him from such disquietude, for a season, the agonies of an eternal retribution he cannot escape. And how dreadful must be the loss of heaven to him, whose business it has been to preach and pray concerning heaven! Who among all the outcasts from God, will be prepared for such aggravated misery, as he who sinks from the *pulpit*, to the world of despair!

The public *influence* of the preacher requires that he should be pious. Without fervent love to God, no zeal for the salvation of men will glow in his bosom. If, in speculation, he assents to the cardinal truths of the gospel, he will, by a cold, and cautious, and indefinite exhibition, divest them of their interest. Yet the experience

of almost twenty centuries might stand for demonstration that, without the faithful preaching of these truths, sinners will not be converted; pagan altars will not be overturned; and the existence even of *morality* cannot be maintained in the world. Whether the influence of an unsanctified ministry, is consistent with the legitimate objects of the pulpit, let the desolations of churches, ruined by such influence, testify: let the eternal perdition of souls, shut out from happiness and from hope by such influence, testify.

With great satisfaction, I add, that *public sentiment* requires piety in a preacher. So indispensable has this been deemed, even by profane men, that he who can deliberately engage in the sacred office, knowing himself to be destitute of this primary qualification, must ordinarily possess a hardihood of depravity, such as no veil of artificial decency can long be able to conceal.

Obviously then, the end for which this Seminary was established, requires that they who are brought into the ministry by its instrumentality, should be *pious* men. The same end requires that they should be,

In the *second* place, ABLE men.

That the Christian preacher ought to possess talents, native and acquired, corresponding, in some degree, to the magnitude of his work, is one of the first principles on which this Seminary was established. The word of God, the objects of the ministry, the exigencies of the church, and I may add the growing convictions of good men, combine to sanction the correctness of this principle.

I am aware indeed, that prejudices have always existed, in some minds, against learning, as a qualification for the sacred work; and that these prejudices have received new excitement, by the system of efforts adopted within a few past years, to augment the number of competent Christian teachers. I might say, in behalf of those who have taken the lead in these efforts, that they are the last men who would exalt learning, at the expense of vital godliness. But to admit that piety is indispensable, or that learning may be abused, is by no means to admit that illiterate men are qualified to feed and guide the church of God. What if some men, of rare excellence, have been very useful in this work, with an imperfect education? What if some have even become *learned*, without academical advantages? Does it follow that, in common cases, a regular education is unnecessary to a religious teacher? But it is said, he who is taught of God, needs no human instruction. Without questioning the honest zeal with which this opinion is sometimes associated, yet, fraught as it certainly is, with mischief to the church, and hostile as it is to her best hopes, and her best efforts to evangelize the world, it deserves a brief examination.

What then is this special divine influence, that is to supersede the necessity of learning in a preacher? Is it *inspiration?*—such as guided the Apostles, by immediate suggestion, or infallible superintendence of the Holy Ghost, as to what they should speak or do? What evidence does the preacher exhibit, that *he* is the sub-

ject of this influence? Does he offer you his own affirmation? This may result from fanaticism or fraud. Does he work miracles? This he cannot do; but this is the only adequate attestation of a special commission from heaven. Will you admit, without evidence, and contrary to evidence, the claims of this man to inspiration? You affix the stamp of divine authority to whatever may be uttered, by the caprice of human weakness, or the reveries of enthusiasm. What then becomes of the Bible? Every sermon is a new revelation, adding to, or taking from the words of this book; and that in defiance of the anathema of him, who gave it as the only guide of his church.

The question recurs, what is this divine influence, that renders learning unnecessary in the ministry? Is it *sanctifying grace?* Then any pious man is fit to be a Christian teacher. But a teacher of whom?—of the *pious?* Every one of these, by the supposition, is fit to be a teacher, and to be *his* teacher. We come then to the alternative, either that God has given no ministry to his church, or that he has qualified and called each of its real members to engage in this work. How then is he a God of order? 'If the whole body were an eye, where 'were the hearing? If all its members were one mem-'ber, where were the body?' If every individual of the church were a *guide* and *teacher*, where were the church? Will it be said that every pious man is at least qualified to teach the unconverted? For what end? To communicate *piety* to them? This is the appropriate work

of God. To explain and defend the Christian system? to enforce its doctrines and duties? to impress and alarm the conscience, by enlightening the understanding? This indeed is the appropriate work of the preacher; but to do this, he must himself be intelligent and enlightened. If, in every other great concern of life, knowledge of the business in which a man is to engage, is deemed requisite to success, why should this employment be an exception? *this*, which is incomparably the most important that can be committed to human hands? It would seem obvious to common sense, that he who is to *communicate* knowledge, must *possess* it: that he who is to *interpret* the Bible, must *understand* the Bible. As a teacher in the church, he must not rest in the attainments of common Christians. His office demands extensive reading, regular study, and patient research; with the best helps, which the labors of past and present times can furnish; that he may have an accurate acquaintance with the facts, precepts, and doctrines of the sacred oracles. That his sermons may be his *own*, and at the same time be rich in thought, he must have mental discipline. Without the habit of thinking, he may be a vain declaimer, uttering words without sentiments, or uttering the sentiments of others, which he does not feel, perhaps does not understand; but, by such discourses, whether written or extemporaneous, his hearers will not be *instructed;* and without instruction, neither "methodical dulness," in the pulpit, nor "immethodical zeal," will make men wise unto salvation.

A regular preparation for the holy ministry, was requisite in that church, whose institutions were established under the immediate superintendence of God. Accordingly there were academies of the prophets, in Ramah, in the plain of Jericho, at Bethel, and other places. In these schools, candidates for the sacred office, were trained up, from early life, in reading, meditation, devotion, and seclusion from secular pursuits. The Apostles too, as preparatory to their work, enjoyed, for three years, the personal instruction of their divine Master. What if the necessity of study, in their case, was in a great measure superseded by the aid of inspiration? Is study therefore unnecessary to the religious teacher, whose intellectual cultivation depends on means, and not on miracles? What if Peter could preach to Cretes, and Arabians, and Elamites, without knowing a word of the languages which he spoke, except by supernatural influence? Does it follow that a modern Missionary can preach to Pagans, without having studied the principles of their language, or of any language? The Christian world, after ages of slumber, is agreed at last, that the command of the Redeemer; "Go disciple "all nations," is binding on his followers, at this day. The gospel then, must be published through the earth. But by whom? Let the opposer of a learned ministry answer. Who shall preach to Pagans? Who shall write religious books for Pagans? Who shall translate the Bible for Pagans?

Other powerful arguments, in favor of an enlighten-

ed ministry, are suggested by the character of this age. While a taste for intellectual refinement, is growing in its influence on the great springs of human conduct; the interests of the moral world demand a correspondent progress in the elevation of Christian institutions, and the ascendency of Christian principles over all other principles of action. The resources of learning are employed, often with great effect, by the advocates of error; and the friends of truth should be skilful to wield in its defence, the same weapons with which it is assaulted. And I might add; the peculiar circumstances of our own country, especially of those regions where a widely scattered population is sinking into inveterate habits of indifference to the duties and privileges of the sabbath; and, consequently, into an alarming degeneracy of moral principles, loudly call for the only appropriate remedy, an able ministry.

To rear the building of the church then, requires skilful workmen, because it is a great and peculiar work. What must Solomon's temple have been; what must this edifice have been, if erected by hands unaccustomed to the business of the architect?

The end of this establishment requires, that they who are here trained up for the ministry, should be,

In the *third* place, ORTHODOX men.

No invidious implication is designed in the epithet *orthodox*. It is used, according to its established import, as designating that system of religious opinions, which has commonly been embraced by the Reformed churches of

Christendom. These churches, it is well known, regard the Bible as the only infallible standard of faith. But a book, designed as the sole guide of men, on a subject of everlasting moment, must contain elementary principles; and these, we might presume, must be obvious to honest inquirers after truth. A man of fair mind, though he had never seen the Bible, would have good evidence that it does really contain doctrines, which the best men, learned and unlearned, of different ages and countries, have believed it to contain. The occasion does not call either for explanation or defence of the doctrinal views entertained by the Founders of this Seminary. To say that they had a right to form, and publicly to avow their own religious principles; to say that they had a right to consecrate a portion of their property, to the defence and diffusion of these principles, and to guard the sacred deposit against perversion, as they have done in their statutes, is only to claim, in their behalf, a participation in privileges, common to every Protestant, and to every citizen of a free country.

The Professors of this Institution assent to the creed of its Founders, not as a ceremony of induction into office; not because it was, substantially, the creed of the great Reformers, and of the New England fathers; but because, in their view, it accords with the word of God. They are at perfect liberty to renounce these opinions and embrace others; but in that case, they are bound, as honest and honourable men, to relinquish their present station. In the capacity of Instructors, while they

assume no dominion over the faith or conscience of their pupils, but encourage the most unlimited freedom of inquiry, the plainest obligations of consistency and duty require them to exhibit their own views of what is true, and what is false, with the arguments on which their views are grounded. It cannot be alleged that this course of things is adapted improperly to restrict investigation. But we freely admit that, to form established opinions, in those who are to teach others, is the *design* of the system: and to form these opinions in favour of truth, rather than error, is its *tendency;* because such is the tendency of light and argument acting upon honest minds. Should some, who have shared in these advantages, be found among the ranks of heresy, it ought to be a subject of grief, more than of surprise. But we devoutly hope that this establishment is destined long to stand, a bulwark of uncorrupted Christianity. We devoutly hope that, from this place, the church will be furnished with many teachers, who are "sound in the "faith;" teachers who are "not ashamed of the gospel "of Christ;" who esteem all preaching to be vain, which fails to exhibit, and all preaching to be infinitely worse than vain, which counteracts its grand and peculiar doctrines; in a word, teachers who are worthy successors of Paul, of Calvin, of Knox, and of Edwards.

Having reviewed, at so much length, the great object for which this Seminary was established, I am prepared to show that the attainment of this object de-

pends on the blessing of God. This may appear from three considerations.

1. Spiritual endowments for the sacred work, are the gift of God.

Young men may engage in this work, from compliance with the wishes of their friends. Parents, of mere worldly views, may designate their sons to the ministry, as a *profession.* The temptation to do this, is indeed limited chiefly to countries, where national religious establishments attach, to the office, prospects of worldly fame or emolument. But, where these allurements do not exist, an amiable youth, though a stranger to the spirit and motives of the gospel, may become a preacher, to gratify the feelings of a respected parent. This parent, perhaps a fervent saint, perhaps a minister of the gospel, with a heart devoted to religion, but blinded with partiality to his own child, urges this child forward to offer strange fire upon the altar of God. I will not dwell upon the "moral mischief" for which this parent stands responsible. But it becomes parents, and ministers, and theological instructors to remember that the sacred office requires endowments which men cannot confer; and that the church, which sinks its ministry to the standard of a secular profession, admits into its own bosom, the principles of death. It becomes Education Societies to beware that, while they mourn over the woes of Zion, and pray that her watchmen may be multiplied, they do not invite, within her sacred recesses, assassins

to stab at her vitals. It especially becomes us, who occupy this ground, always to recollect, that neither the prayers nor instructions of teachers, nor any system of intellectual or moral discipline, can attemper to the work of the holy ministry that heart which is destitute of regenerating grace. "Except the Lord build the house, "they labour in *vain* that build it." In vain is this Seminary erected and endowed, unless God shall furnish it with pious students. He must pour out his spirit, on our churches and colleges, or all our hopes will prove groundless; all our efforts unavailing.

2. The blessing of God is necessary, to guide and prosper our studies.

The apprehension has probably been felt, by some ardent friends of this Institution, that a taste for extensive, literary research, may be encouraged in those who belong to it, at the risk of supplanting their piety. It is admitted that there is danger in this case, which we ought to guard against; and therefore we ought to know in what the danger consists. It cannot be that exercise of the understanding is, in itself, unfriendly to the cultivation of piety, for it is essential to the *existence* of piety. Whatever has the semblance of Christian devotion, where the understanding is not employed, is as really the offspring of unmeaning superstition, as the ablutions of the Ganges, or the altar of Athens, inscribed to "the "UNKNOWN GOD." Who will undertake to maintain, that vigour of piety depends on feebleness or barrenness of intellect? Who does not know that the "chiefest of

"the apostles" was an eminent scholar, and, at the same time an eminent saint? Who can deny that great learning was united with distinguished piety, in Luther, Calvin, Cranmer, and Lord Hale? Who will suppose that the piety of the glorified Enoch is abated, in proportion to the increase of his knowledge, by his translation to heaven? What then is the danger? It is one which is not limited to any place or employment, but is common to all human pursuits. It consists in excessive attachment to some object, that withdraws the heart from God. The student must find his antidote to this evil, where Alfred found it, as a statesman; and Boerhaave, as a physician; and Thornton, as a merchant:—he must find it in his *closet*. Just so far as love of books, and intellectual improvement, engross the mind, more absolutely than other concerns, the danger of the pious student, though of the same sort, is certainly greater than that of other Christians. I will say more: if he does not "keep his heart with all diligence," against this tendency to spiritual decline, he may come to the study of theology, and of the Bible itself, with little more Christian sensibility, than he would bring to the examination of a classical author, or a problem in mathematics. From this danger, my brethren, *we* shall not be preserved, unless preserved by the Spirit of God.

But this is not all. In our great and appropriate business, the study of the Bible, we are especially dependent on divine influence.

"The foolishness of God is wiser than men." As

the two hundred thousand volumes of Ptolemy's library, could not be called the repository of true learning, till the Bible was added to the number; so, with the Bible in his hand, no man becomes truly wise, till he is enlightened from above. The end of genuine criticism is to elicit the meaning of the scriptures. Yet, to the mere scholar, after all his researches into manuscripts, and lexicons, and authorities, and canons of criticism, this meaning will, in many cases, be certainly *mistaken;* while it is obvious to the unlettered Christian, who has been taught by the Holy Ghost. He that comes to this work, with a proud reliance on his own powers, will " grope at " noon day;" where 'the way faring man, though a fool, need not err.' One simple declaration of this book explains this mystery; while it dashes to the dust, all the arrogance of unsanctified learning: " The natural " man receiveth not the things of the Spirit of God; " for they are foolishness unto him; neither can he know " them, because they are spiritually discerned."

This is the reason why " the light of modern criti- " cism," with all the aid which it furnishes for a correct knowledge of the scriptures, leads some of its votaries into the darkness of infidelity. They bring the Bible to the standard of *etymology;* and forget that words acquire a new sense, by passing from one language to another, by metaphor, by composition, and by application to new subjects. They forget that the words of Plato cannot retain their primary, classical sense, when used,

in the New Testament, to express thoughts, of which Plato had no conception.

They bring the Bible to the standard of *reason;* and determine what it *does* mean, from what they suppose it *ought* to mean; while its real meaning, expressed perhaps with the clearness of light, is to them absurdity. I know that, so far as intellect is concerned, it is the deficiency, and not the excess of knowledge, that produces rash and frivolous criticisms on the Bible. It is pedantry, and not learning, that always delights in paradox, always doubts where others believe, and believes where others doubt. But the root of the mischief lies deeper. It lies in a heart that is hostile to truth and holiness. The success of all our sacred studies then, let it never be forgotten, depends on the sanctifying influence and guidance of the divine Spirit.

Nor is this all. Without the blessing of God, the most extensive acquisitions are *useless* to the preacher. Immoderate love of literary pursuits, or thirst for literary fame, may blast all his labors. To display his own taste or erudition,

> "How oft, when Paul has served" him "with a text,
> "Has Epictetus, Plato, Tully preached."

Or, perhaps instead of feeding his hearers with "the "bread of life," he has confounded them, with jarring interpretations of commentators, or starved them, with flowers of rhetoric.

But admitting the preacher to be wise, and able, and

faithful; of himself, what can he accomplish? If we could send abroad from this Seminary, two hundred preachers every year; and each of these should possess the orthodoxy of Calvin, the piety of Baxter, the learning of Lowth, and the eloquence of Whitefield; without divine influence, the labors of them all would not result in the saving conversion of a single soul. "Neither he "that planteth is any thing, nor he that watereth, but "God, who giveth the increase."

3. The blessing of God is necessary, to furnish the pecuniary resources, requisite for this establishment.

A single glance at its constitution shows that, to execute the broad plan of its projectors, must involve great expense. Buildings are necessary for the accommodation of students. Instructors must be stationed here, so devoted to their appropriate duties, as to require a public provision for themselves and families. An ample supply of books too, is indispensable; and these are not spontaneous productions at home, nor will they transport themselves, from distant countries, to the shelves of our vacant alcoves. The importance of these particulars is too obvious to require enlargement. But there is one branch of this system, the support of charity students, which needs to be felt by the Christian public, with a much deeper interest, than it has hitherto excited. Certainly, it is not desirable that such students should receive a maintenance, so ample as to exempt them from the necessity of individual exertion. The axiom of experience on this subject is, that men are

formed by circumstances; and never rise to eminence, in capacity to do either good or evil, but by personal effort. This principle has been a thousand times illustrated, by the daring enterprise of the sons of New England. But Jay and Buchanan were charity students; and how often among ourselves, have young men of talents been rescued, by the hand of benevolence, from the crushing weight of penury, and raised to distinguished usefulness? Yes, at this moment, we have hundreds of young Brainerds, panting for the ministry, who must be brought into it by the aid of charity; or must be shut out of it; or must enter it without the requisite preparation; or must acquire this preparation by accumulating a debt, that will weigh down their spirits, and paralyze their efforts for life.

What then shall be done? It is time for the church to know, that more than eight thousand, qualified ministers, are now needed in this Christian country. Shall I point you to districts, large enough for independent states, where there is an absolute deficiency of such ministers? Shall I say of the country generally, that, in proportion to the progress of our population, there is an alarming *increase* of this deficiency? Shall I tell you that our beloved and boasted New England, which, sixty five years ago, had about one qualified minister to six hundred souls, has now less than one to fifteen hundred? Or shall I carry you from the wide desolations, along our own Mississippi, to the banks of the Amazon and La Plata; and thence to the Niger, and the Ganges;

and show you the dreadful darkness, in which millions of our race are perishing?

The American church has sent thirteen missionaries to the Eastern Pagans. She must find, for the same sacred enterprise, *thousands* more. But when? and where? When alas, and where can she find laborers to build up the desolations of this vast country? The pastors of her own flocks she cannot send away. The efforts of her zeal must not begin with destroying her own hands and eyes, and plucking out her own heart. The plain result is, brethren, there must be *more* ministers. Of course, there must be *more means* to aid necessitous students. The pious and liberal must be disposed to *furnish* these means. And thus again, we are brought upon our kness before God, in whose hand are the hearts and resources of all men. Blessed be his name, that, by raising up distinguished benefactors to this Seminary, he has enabled it to do so much for the church. And while we survey, with animated hope, the prospects that are opening on the moral world, and hail, in anticipation, the universal triumph of Zion's King; we cannot doubt that he will kindle, in many hearts, the sacred flame of benevolence, and give to this favored Institution, still augmented means of bearing its part, in the progress of this mighty work.

Are these visionary hopes? Let the occasion, which has convened this assembly, declare. Let the walls of this beautiful edifice, erected for God and the church, declare. Eleven years ago, this was a rude spot, pre-

senting no attractions to the eye of curiosity, or the bosom of devotion. Here were no buildings; no theological Instructors; no library; no sons of the church, training for the armies of Emanuel. Is it then the hand of enchantment, that spreads this scene before us? It is the hand of God, operating through honored instruments, who ascribe, and require us to ascribe all the glory to him. The unexampled generosity to which we owe the special interest of this day, is associated with delicacy, which forbids us to speak of our obligations. But the friends of Zion, when they remember (and they will remember) the event which occasions our present meeting, as the noblest among kindred efforts to advance the cause of truth, will regard it as a solemn testimony to the world, that the true dignity of wealth consists in its being subservient to the kingdom of Christ.

Fathers and brethren, we have come hither to unite in a transaction of no ordinary solemnity. Angels look down upon it with interest. God, from his throne of light, looks down upon it with interest. O, could Phillips, Norris, and Abbot, and the dear companions of their mortal life, sit with us here, and mingle in the joys of this day!—but we trust they have a nobler seat, and view the rising glories of the church, with a clear vision and a wider prospect. Precious friends of Zion!—we will cherish their memory while we live; and will hope, through infinite grace, to be associates of their everlasting joy.

The opening of a place of worship, where the word

of life is to be dispensed, where the prayers of Christians are to be offered, sacraments administered, and souls fitted for eternity, always suggests a train of reflection, leading up the mind to the august scenes of the judgment. But in these seats, *preachers* will be hearers. Around this sacramental table, they will sit, who are to break the bread of life to others. From this pulpit, they are to be warned and taught, whose business it will be to publish the gospel in their native land, and to light the lamp of salvation, amidst the darkness of Africa and India. O, who can look over the globe, and down through eternal ages, and estimate the consequences that may result from one sermon, or one sentence uttered in this place! Wo to him that shall stand in this pulpit to pervert the truth of God! Wo to that "son of "perdition," who shall avail himself of a station here, to betray his Lord and Master! "Good had it been for "that man if he had not been born." Blessed Jesus! through thy grace preserving us, our tongues shall never faulter in ascribing to thee, the titles, offices, and honors of thy divinity. Our hands shall never conspire in the guilty attempt to wrest the crown from thy head, or to tarnish the glory of thy cross.

To live and act in this place, is indeed a favour. To ascend to heaven from this place, would be a privilege unspeakable. But to *perish* from this place, ah! the thought is full of overwhelming anguish. Surely, to fall as from the threshold of heaven, must be damnation

enough, without the everlasting recollections of this consecrated spot, to add intensity to despair !

Brethren, while we consider the magnitude of the interests connected with the solemnities of this occasion, it is our unspeakable privilege that we may come, with trembling hope, and commit this beloved Seminary to Him, whose providence has been so conspicuous, in its establishment and prosperity.

To Him then, we do renewedly and reverently dedicate OURSELVES.

To Him we dedicate each STUDY, and each CLOSET.

To Him we dedicate these LECTURE ROOMS.

To Him we dedicate this LIBRARY.

To Him we dedicate these WALLS, and SEATS.

To Him we dedicate all the UTENSILS of this Temple.

To Him we dedicate this PULPIT.

" Arise, O Lord, God, into thy rest ; thou and the " ark of thy strength. Let thy Priests here be clothed " with salvation ; and let thy saints shout for joy." " How " dreadful is this place ! This is none other but the " HOUSE of GOD ; and this is the gate of heaven !"

To the honored Benefactors and Guardians of this Seminary, to its Instructors and Students, the language of this occasion is ; " Be sober, and watch unto prayer." The present is a period of wonders. Noble aims and enterprises of benevolence, are the glory of this age. The resources and influence of princes, are becoming tributary to the church. In the mean time not a stroke

is struck, even by the feeblest saint, not a finger is moved in this good work, without manifest effect. Is it seasonable then, to speak of danger connected with this brilliant career of prosperity? Yes,—and of danger *resulting from* this prosperity. The moment when we ascribe to our endeavours any absolute efficiency, and calculate on success, with a confidence, that degenerates into presumption; God will rebuke that presumption. Remember how the dependence of human on divine agency was illustrated in the fall of Jericho, and the flight of Midian and Amalek. Remember how vain was all the apparatus of missionary zeal, to destroy the idols of Otaheite, till the pride of human effort was abased, and God undertook the work;—then, these idols fell before the cross. The man, who can contemplate without elevated emotion, the recent movements in the kingdom of grace, has not the heart of a Christian. But I fear we are not aware how much the splendid machinery, that is drawn around the church, may obscure her distinctive character. I fear that, in this mighty system, there is a tendency, not sufficiently perceived, to cast into the shade the grand principles of Christianity, or at least to sink them into a compromise with the principles of the world.

We must not imagine that this Institution is free from danger, because it is the object of *our own* affections and vigilance. While we view its prosperity with cheering anticipations, let us "rejoice with trembling." That the utmost latitude of inquiry should be encourag-

ed here, is essential to our main business. The students must of course be familiar with *error*, in all its forms: error as defended by its ablest champions: error as concealed by the subtlety of scholastic refinement, and associated with all the attractions of genius and erudition. Besides, every human heart is "deceitful above "all things." Where then is our certainty of exemption from the dangers that await us? In the strength of our own powers? In the elevated motives of our Founders? In the safeguards of our constitution? Where are *other* Seminaries, which wisdom encompassed with its precautions, and piety consecrated to Christ and the church? Have we forgotten,—can we forget the awful lesson furnished to Christendom, from the school of Doddridge? from the schools of Scotland, of Geneva, and of Germany? No, brethren, we are not safe, without the presence of God. If he withdraws, the spirit of piety will decline here. Instructors and students will neglect their closets. The pure word of God will be adulterated by unhallowed and adventurous speculations; and this fountain will diffuse streams of pollution and death. And is it possible that a day may come, when these lecture rooms, and this library will be converted into instruments of hostility to the truth? When these avenues will be trodden by feet, that are strangers to the way of holiness? and this Chapel and this Pulpit be occupied by men, who "deny the Lord that bought them?" Our bosoms throb at the thought, that it *is* possible. But, *should* such a day come, the friend

of Jesus, instead of lingering with delight, as he passes this hill of Zion, will cast a weeping eye at this Institution, the offspring of faith and prayer, forsaken of heaven. The graves of its Benefactors will testify against it. The winds that sweep over these rocks and groves will testify against it. The summits of yonder mountains will testify against it. The prayers, and vows, and tears, of this day will testify against it: and God will inscribe, in broad characters, on the walls of this Temple; "THE GLORY IS DEPARTED."

But we will cleave to the precious and consoling assurance, that God is able to guard the sacred interests, which we have, this day, solemnly committed to his care and benediction. And we know that, if he is pleased to bless, with his presence and influence, this beloved Seminary, it will not only be safe, but will flourish, the light and hope of ages to come. Churches, yet to be formed, will look to it for pastors; and generations of pagans, yet unborn, will bless the name and memory of those, by whose instrumentality it was established. When our heads shall all be laid in the dust, men more devoted than we, to the interests of truth and piety, will occupy our places; more fervent prayers than ours will ascend from this Temple; and these little elms, that now bend in the breeze, will spread their majestic branches, to adorn a seat of sacred learning, which the King of Zion has delighted to honour.

Then the thousands of Israel, while they bow before the throne of mercy, with a fervor of faith and devotion,

kindled by the full beams of millennial glory, will remember this consecrated hill, in their daily supplications; and divine influence will come down upon it; "As the "dew of Hermon, and as the dew that descended upon "the mountains of Zion, where the Lord commanded "his blessing, even life forevermore!"

A Plea for "the American Bible Society."

A

SERMON,

DELIVERED ON SABBATH EVENING, MARCH 29, 1818.

IN THE

THIRD PRESBYTERIAN CHURCH,

ALBANY.

BY HOOPER CUMMING, A. M.
PASTOR OF SAID CHURCH.

ALBANY:

PRINTED AND PUBLISHED BY E. & E. HOSFORD,
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1818.

TO

THE HONORABLE ELIAS BOUDINOT, LL. D.

The zealous Founder, the munificent Patron, and the justly distinguished President of the American Bible Society,

THIS SERMON,

IS DEDICATED,

BY HIS SINCERE FRIEND,

THE AUTHOR.

Albany, March 31st, 1818.

The Power of the Holy Scriptures.

2 Tim. iii. 15.

From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

"To make men happy, and to keep them so,"* has been justly considered by the sages and legislators of all periods, as incomparably the most important subject that can arrest attention and occupy the mind. But alas! political and moral science among men have maintained too little connection. The laws of Solon, the institutes of Numa, the theory of Plato, the elaborate essays of Seneca and Cicero and Socrates, the dogmas of the Chinese philosopher, and in modern times, the disquisitions of Hume, the reveries of Rousseau, and even the more sanctified reasonings of the immortal Locke, have failed in accomplishing their professed purpose. After patiently witnessing century upon century the most laborious human efforts, mankind are yet unsatisfied; and while closing their vision on the light of life, are eagerly grasping every phantom that revolving years present. Such is the constitution of their nature, and yet so unfortunate are the directions of their hopes, that should the case supposed, ever become reality instead of fiction—should some towering genius con-

* "Not to admire, is all the art I know
"To make men happy and to keep them so."
Creech Transl. 6. Ep. 1 L. Hor.

ceive and develope the true principles on which human happiness is founded, as necessarily connected with the qualities and relations of human beings in a state of society; should he seize such truths, exhibit them in all their sublime consequences and beneficial results, and lead a nation to adopt them: the world would declare that he deserved from their united suffrage, a monument on whose base should be inscribed the motto so vainly assumed by Alexander and the Fourteenth Louis, "to the immortal "man."

Different periods of the world have been times of vast and wondrous promise. But the human race have repeatedly looked in vain, for the prediction to become history. Rapine has superseded renovation; and what ought to have been reform, has terminated in anarchy. The fact is, that from the time of the original apostacy, our species have been dependent utterly and exclusively on God, for the origin of whatever is calculated to cheer and console, and elevate and purify. The efforts of mere men unassisted by Divine power and wisdom, have been signalized for inefficiency from the period when the first murderer went out from the presence of the Lord, renounced the light of Divine truth, and became the father of all who from age to age have opposed the wisdom of men to the wisdom of God. Progressive darkness, self-conceit, idolatry the most disgusting, profaneness, blasphemy, varied practices of deep impurity, in reference to social peace and order, spread and strengthened; hand joined in hand, the fairest hopes and interests were soon demolished: the barriers to the swelling tide were swept

away; the earth was filled with violence; and of the vast numbers who peopled it, but *eight* individuals were saved from the ruins of that deluge with which the incensed holiness of God scourged the sin of man.

Such was the tremendous result of the first experiment of human wisdom—an experiment of fifteen centuries—an experiment recorded in characters of confusion, dismay, and death, not only on the living page of sacred truth, but to this very moment on the broad face of the deeply-marred earth.

Reiterated efforts have since been made—reiterated failures have been the consequence. Leaving the vessel which by divine protection had outrode the storm, the venerable father of the new world, beheld the earth washed from the pollutions of ages, smiling with renovated beauty, and presenting prospects the most promising of a holier, happier series of events.

But, under auspices the most benign, four centuries had scarce elapsed, when by the far greater portion of the family of man, the knowledge of the true God was once more lost, and his worship abandoned and forgotten.

The Father of the faithful maintained his stedfastness, and exerted a wholesome influence over a few chosen followers;—but, in the Gentile world, the light of truth occasionally glimmering, finally became extinct. The sage, the philosopher, and they, who by a nod decided the fate of empires, "*profess-*

" ing to be wise, became fools and changed the glory of " the uncorruptible God into an image made like to cor- " ruptible man, and to birds and four footed beasts" and reptiles.

During the long period of this wide-spread defection, mighty kingdoms rose, flourished, fell, and the attainments of the human mind were correspondently various and splendid. Chaldæa and Egypt and Phenicia and Greece were in their turn illustrious seats of science and the arts and polished society. But what was their progress in Divine knowledge? Alas! the fact is as melancholy as it is notorious. Chaldæa and Egypt and Phenicia and Greece are not more renowned for their learning, their philosophy, their splendid embellishments, than infamous for their gross ignorance of God, their idolatries, and superstitions. The catalogue of their Deities was an endless catalogue. It comprised the whole range of creation from the most resplendent luminary of the heavens to the meanest animal of the earth—from the most illustrious of their heroes to the most despicable idols.

> " Gods partial, changeful, passionate, unjust,
> " Whose attributes were rage, revenge, or lust,"

were admitted to the highest honours of the Pantheon. And in precise accordance with the attributes ascribed to their divinities, were the rites, and modes of worship, with which they honoured them. Their temples were polluted with licensed debauchery, and their altars were stained with human blood.

And what was the character of Rome, immortal Rome, the seat of empires, the nurse of heroes, the mistress of the world? In all her cities, and in all her provinces, even during the Augustan age, emperors and senators and literati, as well as the despised plebeians practised idolatries of a nature too indecent to be named, and of an enormity too shocking to be described.

For more than one thousand years, the second grand experiment was made. The process was instituted and consummated under circumstances the most varied, and advantages the most propitious. Yet, was the result decisive. By the efforts of human wisdom, the world arrived not at the knowledge of God. They became bewildered in the thickening mazes, and were lost in the endless labyrinths of polytheistical delusion. The wisest and the most revered philosophers, ignorant of him who made the heavens and the earth, stupidly bowed, and presented their daily orisons at the feet of demons. In vain did they multiply their researches and vary their experiments;—utterly in vain did the schools of the Lyceum and the Portico lend their aid and exhaust their resources. After all the efforts of learning, and after all the penance of superstition, with respect to their eternal destiny, the whole species groped in darkness, and wavered in doubt. In the midst of his most solicitous inquiries, his most patient investigations, a secret sigh escaped the sage's bosom. And as he approached the brink of death, amazed and terrified, he was heard to ask, "Will God be propitious? Is there mercy in store "for man."

But what the unassisted efforts of the wisest men in all ages have failed to accomplish, the scriptures given to the world by inspiration of God, have promptly and effectually achieved. *They are able to make men wise unto salvation.*

Blended with a firm and unwavering faith in Christ Jesus the antitype of the Levitical dispensation, the fulfilment of the predictions, the life, the soul, the symmetry of revelation;—Christ Jesus, concerning whom the holy prophets spoke with rapture;—Christ Jesus, whose praises the book of God continually celebrates in strains of angelick exultation—to whose honour it ministers, and around whom as the sun in the centre of the system, all the preciousness of its promises, all the sublimity of its doctrines, all the fervour of its devotion, all the impassioned strains of its eulogy revolve;—these sacred heaven-descended writings, can teach lessons of wisdom the most profound, the most ennobling, the most salutary and durable in their effects. That living and abiding principle which detaches the affections of the heart from the evanescent pleasures of sense, and fastens them on the cross, the person and the kingdom of the Son of God—that living and abiding principle, which prostrates the works of the flesh, and inclines to spiritual pursuits—which is a reliance upon testimony, a naked trust in the veracity of Jehovah, which, comprising the whole revelation of his will, centers particularly in the free grant which he has made of the Lord Jesus to sinners of the human race, assuring them, that *whosoever believeth on him shall not perish, but have everlasting life*, that *he will be a Father unto them, and they shall be his sons*

and daughters; that *he will dwell in them and walk in them, and be their God, blessing them in their precious Redeemer, with all spiritual and heavenly blessings*—that living and abiding principle which with gratitude receives, with cordiality cherishes, and with persevering assiduity pursues the substantial pleasures of experimental godliness, does indeed make men wise unto salvation. A sinner must be cleansed, before he can be happy. Hence, the utility of faith. It points him to those scriptures, which open a fountain in which all impurity may be washed away—those scriptures which teach him his depravity, and at the same moment, the possibility of pardon—which assure him, that unless he become a new creature in Christ Jesus, he cannot escape from the vengeance of a holy God, and with the same breath speak to him concerning a divine spirit who regenerates the soul, and qualifies it for all the bliss of the upper world.

"Oh how unlike the complex works of man,
"Heaven's easy, artless, unincumber'd plan,
"No meretricious graces to beguile,
"No clustering ornaments to clog the pile:
"From ostentation as from weakness free,
"It stands like the cerulean arch we see,
"Majestic in its own simplicity!
"Inscrib'd above the portal from afar,
"Conspicuous as the brightness of a star,
"Legible only by the light they give,
"Stand the soul-quickening words, 'Believe and live.'"

COWPER.

There is no condition so forlorn—no prospect so cheerless—no character so degenerate or degraded, that the Bible cannot impart wholesome instruction, and administer effectual solace. "Give me a man," said the eloquent Lactantius, a celebrated Father

of the Church, "give me a man, passionate, slan-
"derous, ungovernable: with a very few words of
"God, I will render him placid as a lamb. Give me
"a man, greedy, avaricious, penurious: I will give
"him back to you, liberal, and lavishing his gold with
"a munificent hand. Give me a man who shrinks
"from pain and death; and he shall presently con-
"temn the stake, the gibbet, the wild beast. Give me
"one who is libidinous, an adulterer, a debauchee;
"and you shall see him, sober, chaste, temperate.
"Give me one cruel and blood-thirsty; and that fury
"of his shall be converted into clemency itself.
"Give me one addicted to injustice, to folly, to
"crime; and he shall without delay, become just
"and prudent and harmless."*

The scriptures present to the mind considerations the most forcible and tender for breaking the power of sin and promoting the reign of holiness. The presence, the majesty, the purity of God; the sanctitude of his law; his everlasting love in the Lord Jesus; the affecting expression of that love in *setting him forth to be a propitiation for sin;* the wonders of his pardoning mercy; the grace of Christ himself in becoming *sin for them, that they might be made the righteousness of God in him;* the condescension of the Holy Ghost who deigns to dwell in them as their sanctifier; the genius of their vocation; the connexion of holy obedience with their own peace, their brethren's comfort, and their master's glory; these and similar motives operate mightily in causing believers to *walk humbly with their God. The love of Christ constraineth us,* even as a rational inducement,

* Lact. de falsa sapientia, lib. 3. cap. 25.

to live henceforth not unto ourselves, but unto him that died for us and rose again. And while a graceless man is deterred from the commission of crime, not by a regard to God's authority, or by gratitude for his loving-kindness, but by calculations of prudence, or fear of penalty, a Christian acting like himself, repels the temptation with a more generous and filial remonstrance, "How can I do this great wicked-"ness, and sin against God"?

My brethren, do you know to what source you are indebted for all those pure, refreshing, vivifying streams which gladden the soil, and give existence to the fairest fruits of society? It is the Holy Scriptures. The tender sentiments they instil, and the powerful restraints they impose, effect the harmony, the tranquillity, the social peace and order which distinguish the land in which you live, and form so joyous a contrast between it and Burmah, Segistan, Mongolia, Tartary, Congo, Caffraria and Hindoostan. The more dispassionate and considerate sort of infidels concede, that the effects of the Bible on political society are so salutary as to entitle it to legislative patronage. Some of that unhallowed tribe even acknowledge, that a free government cannot exist without its fostering influence. These effects are great and beneficial; but transient and of small account in comparison with the influence it has upon the soul. It is emphatically *the word of life.* Its spiritual effects in producing human happiness transcend the utmost reach of thought. It arrests the daring transgressor, snatches him from endless woe, and translates him from the kingdom of darkness and of death into the kingdom of light and glory, subdues

his intractable and rebellious spirit, changes him from a hardened rebel into an affectionate, a penitent, a devoted child—from a malignant opposer of every thing sacred, into a tender, gentle, self-denying follower of the Lamb, and establishes him an heir of God, and a joint heir with Jesus Christ, unto an inheritance incorruptible and unfading. Adapted to every clime of the earth, to every stage of society, and to all descriptions of its members, unveiling their real misery and bringing near the only remedy; discovering at once their wants and the means of supplying them, and seconded by the energy of the quickening Spirit, these precious writings fasten on the conscience, melt the heart, thrill the very bones and marrow, and transform the most obdurate into a willing subject of the Lord. When Jehovah gives testimony to the word of his grace, it shall have free course and be glorified. No darkness too dismal for it to dispel—no prejudices too obstinate to subdue. Mighty through God to the pulling down of strong holds, these scriptures force their way through every physical and every moral difficulty, and in his name and strength do their messengers cast down imaginations and every high thought that lifteth itself up against the obedience of Christ. During his pilgrimage on earth, they gladden the believer's soul with rich discoveries of the divine glory; inspire him with tranquillity in the midst of the most formidable evils; counterbalance disease of body with serenity of mind, the greatest temporal loss with the highest spiritual gain; associate him in his feelings with all the pure in heart; enrich him with elevated triumphs in the last eventful scene; and beyond the grave, exalt him to the full and eternal enjoyment of that

felicity, which the eloquence of a seraph's lips never, never, could describe.

Is there a man, whose heart sickens at the remembrance of disappointments, deceptions, unlooked-for embarrassments, and hope deferred; who once grasped affluence, commanded reverence, and seemed to bid defiance to any dread vicissitude—whose successful enterprize was borne on the winds and waves to distant lands—but, who is now crushed by poverty, deserted by those creatures of a summer's day, who courted him for selfish purposes, and tempted to destroy that life which has become a burden? The scriptures tell him that *here* he never had a settled habitation—that in his best estate, he was but a pilgrim—that in the skies, there are durable riches, unfading glories, stedfast friends. They urge him therefore to seek a city which has *foundations*, whose builder is God. Serenity revisits him. Despair forsakes his bosom. He cries Abba Father! and rejoices in those tribulations which wean him from the world, and ripen him for the inheritance of the saints.

Is there a man, who prostitutes the bounties of Providence, who abuses by intemperance those gifts designed for use and comfort, who enfeebles his intellectual powers, who reduces himself from the dignity of a man below the rank of some of the very meanest of the inferior tribes, who feels not for the distresses of anxious, sorrowing, broken-hearted parents—for the temporal sufferings and mental wretchedness of a tender, affectionate, faithful, but half-distracted wife—and the beggary of a helpless offspring; who is ripe for treachery, for stratagem.

for every crime—To him the scriptures say, "Pre-"pare to meet thy God." Ah! 'tis a voice of thunder to his affrighted spirit. He reads the holy volume, to learn the way of deliverance and peace. God, the God of mercy condescends to be his teacher. He is reclaimed, restored to society—and becomes to his consort a protector, to his children a guide, to all who know him, a salutary example.

The gambler, the midnight reveller, the profaner of God's holy sabbath, the thief, the swearer, and that supremely selfish and malignant wretch, who, that he may gratify his brutal lusts, hesitates not to throw upon scandal's clarion the fair fame of female virtue, who with a sacrilegious hand, breaks up the sanctuary of his neighbour's peace; who tears asunder the ligaments of society, who utterly disregards the sanctitude of the marriage covenant, who destroys his moral principles in the company of a prostitute; who is fast becoming impervious to admonition, are nevertheless arrested by the power of the scriptures. The lightnings of Sinai flash—the pit of destruction yawns, and the shrieks of its accursed victims harrow up all the remaining sensibilities of the soul. Ah me! That man must have indeed become a reprobate, who can peruse without strong emotion, the terrifick descriptions of Tophat on the one hand, and on the other, the benign, the gracious, the alluring offers of pardon and redemption, which are presented by the sacred pages.

To the presumptuous worldling, they appeal in language as emphatick as sober. "For what is "your life? It is even a vapour which appeareth a

"little time, and then vanisheth away." To the despairing they cry, "Ho every one that thirsteth, "come ye to the waters, and he that hath no money; "Come ye, buy and eat. Yea, come, buy wine and "milk without money and without price." "The "spirit and the bride say, Come; and let him that "heareth, say, Come; and let him that is athirst, "Come; and *whosoever will*, let him come, and take of "the waters of life freely."

To her, who bedews the nightly pillow with her tears, on whose wan cheek the flowers have long since faded, to whom earth is a blank and barren wilderness;—for her companion "is in darkness"—he, in whom her soul delighted, can no more sooth, no more protect her—this blessed volume, as the organ of heaven's bounty and compassion, sweetly says, "I am the Father of the fatherless, and let the "widow trust in me." Daughter of grief, though thou canst no longer recline thy throbbing head on the bosom of him who was to thee dearer than thine own soul, yet Omnipotence is thy guardian, and the brighter, better world, where friends are never parted, where sighing never enters, where every tear is wiped away, will be an ample recompense for the toils and pangs of life.

Is there an aged, war-worn veteran, to whom his ungrateful country refuses from her replenished coffers, a support for his few remaining years;—a man, whose nerveless arm no longer able to grasp the sword, is raised to heaven in supplications for his sons whom he has urged to the defence of the nation's once more invaded liberties—a man whose

ears the mournful tidings have just now reached, that these sons, the stay of his age, and the hope of his family have fallen on the field of battle—a man, who never, never more shall be greeted with the name of *Father*, whose only companions are want and anguish—through whose desolate habitation howls the wintry blast, while famine keeps the door—to this man, even to this man, the book of God speaks in language cheering and consolatory. It tells him that there is a land where injustice finds no footing—where the rage of battle is not heard—where penury never gripes—where despotism never endangers the repose of liberty. To this it elevates his views. His streaming eyes are turned to Calvary; and from his bed of straw, he rises with transport to the bosom of Abraham.

"Then, then, the triumph and the trance begin,
"And all the Phœnix spirit burns within,
"Hark! as that spirit eyes with eagle gaze,
"The noon of Heaven undazzled by the blaze,
"On Heavenly winds that waft her to the sky,
"Float the sweet notes of star-born melody:
"Wild as that hallowed anthem sent to hail,
"Bethlehem's shepherds in the lonely vale,
"When Jordan hush'd his waves, and midnight still,
"Watch'd on the holy towers of Zion hill.

"Soul of the just! Companion of the dead!
"Where is thy home? And whither art thou fled?
"Back to its heavenly source thy being goes,
"Swift as the comet wheels to whence it rose:
"So hath the traveller of earth unfurl'd
"Her wings, emerging from the world,
"And o'er the path by mortal never trod,
"Sprung to her source, the bosom of her God."

CAMPBELL'S PLEASURES OF HOPE.

Such in a thousand and ten times ten thousand instances have been the effects of the Bible! Is it not then astonishing, that for centuries so little was

attempted to roll back the darkness of Paganism, and bring life and immortality to light? *Primitive believers* were indeed possessed of their Master's spirit. Like holy angels, they flew to the relief of wretchedness. Their compassion was co-extensive with the curse of God alighting upon sin. From Seleucia to Cyprus; from Salamis to Paphos; from Perga to Antioch; from Illyricum to Lystra; from Phandalia to Rome, they spread the scriptures, proclaiming the depravity of man, publishing Christ Jesus as the Almighty Saviour, and straining every nerve to disenthral the sinner from the bonds of the second death. But their zeal was entombed in the same sepulchre which received their bodies. For a long and dreary tract of time, the spirit of primitive enterprize slept; and ages after ages rolled away, with very little done, to extend the knowledge of the Saviour or the boundaries of his kingdom. Recently however, blessed be God! the scene has been changed. The friends of the Redeemer and of men have been roused from their slumbers, and looking round upon the world, their eyes have affected their hearts.

The EIGHTH of May EIGHTEEN HUNDRED AND SIXTEEN, will long be held in thankful remembrance as a distinguished epoch in the annals of Christendom. Then it was that under a cloud of holy incense ascending before the throne of God and the Lamb, the *American Bible Society* was instituted. The scene was one on which angels might dwell with rapture. "Glory to God in the highest, and on "earth peace, good-will toward men," responded from heart to heart, and tears of tender joy diffused

through the assembly, an influence more grateful than the dew of Hermon.

Local societies had previously existed in different parts of our favoured country. But the objects were local; the sphere of action was extremely circumscribed. Little was done, and that little, not without much cost and labour. Some places received no attention, while others were held in disproportionate regard. But a general society collects information from every quarter, solicits assistance from all interior institutions to answer any pressing call, and directs their united efforts to the promotion of the common cause. All the efforts of the local societies distributed in *seven* years only 150,000 Bibles—while a national institution in another land *in one year* collected the means of circulating 600,000.

In the language of that great and good man,* who penned the address to the people of the United States on the subject of the institution on whose behalf I now address you, "Concentrated action is "powerful action. The same powers, when applied "by a common direction, will produce results im- "possible to their divided and partial exercise. A "national object unites national feeling and concur- "rence. Unity of a great system combines energy "of effect with economy of means. Accumulated "intelligence interests and animates the publick "mind. And the catholick efforts of a country thus "harmonized, give her a place in the moral conven- "tion of the world; and enable her to act directly

* The Rev. Dr. Mason.

"upon the universal plans of happiness which are "now pervading the nations.

"It is true, that the prodigious territory of the Uni- "ted States, the increase of their population which "is gaining every day upon their moral cultivation; "and the dreadful consequences of a people's out- "growing the knowledge of eternal life, and reverting "to a species of heathenism which shall have all the "address and profligacy of civilized society without "any religious control, present a sphere of action "which may for a long time employ and engross the "cares of this society, and of all the local Bible So- "cieties of the land.

"In the distinct anticipation of such an urgency, "one of the main objects of *the American Bible Society*, "is not merely to provide a sufficiency of well printed "and accurate editions of the Scriptures; but also, to "furnish great districts of the American continent "with well executed stereotype plates for their cheap "and extensive distribution throughout regions which "are now scantily supplied, at a discouraging ex- "pense; and which, nevertheless, open a wide and "prepared field for the reception of revealed truth."

And now, my beloved brethren, you have an opportunity of testifying your patriotism, your humanity, your love of God. Your *patriotism.* By assisting the funds of the American Bible Society, you support an institution eminently calculated in its consequences to promote the peace, the prosperity, and the general interests of our land. The Bible teaches the duty of submission to our rulers, reverence for

the laws, devotedness to the publick welfare, and brotherly fellowship and concord. Your *humanity.* If you regard the temporal, the spiritual, the eternal interests of your fellow men, co-operate with our national institution. The Bible comforts in the midst of those distresses which surround us in this vale of tears; wards off temptation's blow, arms the mind with fortitude against every attack of sin; and at last, lights up the dark recesses of the king of terrors, and points to the closing eye the bow of mercy on that cloud which overhangs the sepulchre. Your *love of God.* 'Tis the volume of his grace which you are urged to bestow upon the destitute. The Bible speaks in language emphatically its own, of the benevolence of Deity, and describes all the essential qualifications for his favour, his presence and his kingdom.

The institution of the American Bible Society had become indispensable. In parts of all the states, there are multitudes without the word of life. But the situation of the inhabitants on the frontier settlements, is, in this respect, deplorably destitute. "We "know,"* say men of the first character who have been there, "we know from actual observation, that "there are on our western borders, thousands of fami- "lies growing up without the Bible. Many of them "are destitute of this invaluable treasure, not merely "because they are too parsimonious or too negligent "to obtain it, but because it is not within their reach. "They reside *one thousand miles* from any place "where the Bible is printed. Seldom is it carried "thither by the merchants. We ascertained by in-

* Mills and Schermerhorn's Journal.

" quiry that in many of the principal towns of the wes-
" tern country, *there was not a Bible to be sold.*"

I have stated facts. I make no comment. I simply bring you a message from misery. When I expect a liberal contribution, do I presume too much? Rather does not each heart expand, and each ear quicken at the report? O charity! celestial instinct! How well dost thou comport with the suffering state of man! Thou art the surest antidote to sorrow! Thou formest the glorious chain that binds the feeling heart to the throne of eternal mercy! Thy breath like the kindly dew of morn refreshes while it invigorates! Thou art the source of our purest, best sensations!

Deeds of mercy are the triumphs of virtue. From the ruthless hand of persecution, you, the beloved people of my charge, have suffered much. Yet has God prospered you beyond example. And your distinguished munificence on former occasions is my warrant for believing, that your offerings to the Lord at the present time will reflect equal honour on yourselves, and benefit on the wretched.

A

FAREWELL SERMON,

PREACHED

AT PITTSFIELD,

FEB. 23, 1817,

BEING THE LAST SABBATH

OF HIS

MINISTRY,

BY WILLIAM ALLEN, A. M.
PASTOR OF THE FIRST CHURCH IN PITTSFIELD.

PUBLISHED BY REQUEST.

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IN the hope, that the publication of the following sermon may be in some respects useful, the author has yielded to the unexpected request of his people. It was necessarily written in a very rapid manner for the particular occasion; and at the moment of his departure he has not leisure to transcribe it.

A FAREWELL SERMON.

PHILIPP. I. 27. *Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.*

THE heart of a minister of Christ cleaves to those, unto whom he has with any success imparted the gospel. Their kindness he remembers. Their temporal and spiritual welfare he anxiously desires. Paul, when he wrote the epistle, from which the text is selected, was a prisoner at Rome. His brethren at Philippi in Macedonia, where he had planted a flourishing church, being made acquainted with his situation, sent unto him a supply of his necessities. In return he wrote them an epistle, commending them for their liberality, expressing a sincere affection for them, and giving them suitable directions, exhortations, and encouragements.

In the text he first exhorts them to let their conversation be as it becometh the gospel of Christ. In this place the word *conversation* means, not what it now means in common use in the world, but *a course of life*; so that the apostle called upon his brethren not only to be discreet and pious in the language of their lips, but also to live in all respects according to the directions of the gospel.

He expressed the same thing when he besought his Colossian brethren to walk worthy of the Lord unto all pleasing, and his Ephesian brethren to walk worthy of the vocation wherewith they were called.

He exhorted the Philippian believers thus to live in all holiness, that he might learn that they stood fast in

one spirit, with one mind striving together for the faith of the gospel.

In this part of the text we have presented to us two important duties encumbent upon christians, namely, that they should be *united in heart*, or *in spirit*, and that they should *act together* in a vigorous defence and support of the faith of the gospel, or of the great principles of the religion of Christ.

Like the well disciplined troops of an army, they should be actuated, as it were, with one soul—all their movements being regulated by the one word of the great Captain of their salvation—all their efforts being directed, not in opposition to each other, but against their common enemy—it being their determined and courageous aim to defend the gospel, which is dearer to them than their firesides and their homes, against every assault—and not only to do this, but also to carry the triumphs of the cross into the dominions of the great enemy of God and man.

Such, in a brief view, is the import of the text.

About to retire from this post, where, for a few years past, I have been stationed, permit me, brethren, to exhort you in the words of the Apostle, *to live as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.*

Had I time, I might here enlarge upon the duty of union among christians, and attempt to show how pleasant and beautiful it is for brethren to dwell together in unity; I might also present to you the grand principles of the gospel relating both to doctrine and to practice. But these are subjects upon which I have often addressed you, and what I now say in regard to them must be in few words.

All true believers are renewed by the same spirit of Jehovah; they are partakers of the same divine na-

ture ; they have been redeemed by the same precious blood of the Son of God ; they are governed by the same desire of promoting the honor of the gospel ; they are aiming at the same objects, and destined to an everlasting abode in the same mansions of peace and of holiness in heaven. How dishonorable then it is, that christians should suffer some little diversities of opinion in respect to worldly concerns, or in respect to unessential points of religion, to alienate their affections from each other, to break them asunder, and to render them, in the view of the world, a reproach to the religion of Jesus Christ, which is a religion of peace and of love ?

Be entreated then, brethren, to stand fast *in one spirit*, to be *one in heart*, to be united in the christian temper not only among yourselves, but with them, who having separated from you, are about to be again one with you.

It is the duty of christians to strive, in concert, for *the faith of the gospel*. There are doctrines, which are peculiar to the gospel, and which constitute its essence—the rejection of which is the rejection of the gospel. For these doctrines, on which rest your eternal hopes, you are under inexpressible obligations to contend earnestly, though with meekness. It is not a matter of indifference, whether these doctrines are embraced or rejected ; they are your life. Unless you are sanctified by the truth—by the truth as it is in Jesus Christ—you will remain unholy and will perish.

Abandon not the truth, then, to the specious arguments of the deluded or of the malicious enemies of the gospel of salvation. Oppose yourselves boldly to the prevalent but fatal sentiment, that it is of but little consequence what a man believes in respect to religion, remembering that the Apostle has spoken of such, as deny the Lord that bought them, and that he who believeth not the record which God hath given of his Son, is far from the truth, and far from eternal life.

While you set yourselves against all erroneous and pernicious doctrines, set yourselves also against all immoral and unrighteous practice, against all iniquity and sin, which it is the design of the gospel to destroy.

Tolerate nothing evil in yourselves; suffer it not in your brethren, maintaining with firmness and impartiality the discipline of Christ's house; endeavor to eradicate evil from the earth. The gospel enjoins perfect holiness. The unholy are despisers of the gospel. Do all, which lies in your power, to convert this dreary wilderness, which lies desolate by sin, into a bright resemblance of the paradise of God.

Strive, therefore, for truth and holiness, or for truth and love. Never abandon the truth through a false tenderness; and never defeat the great design of the truth by being alienated by a temper, variant from that *love*, which is the fulfilling of the law, or by encouraging such a temper in others.

As this is the last time that I shall address you in the character of your minister, my relation to you being by our agreement, confirmed by a mutual Council, to cease on Wednesday of the present week, you will permit me to express my views freely on a few subjects, which have an important bearing on your own best interests.

You enjoy, what is not enjoyed in every christian country, the privilege of choosing your own minister. About to be (tho' I hope but for a short time) as sheep without a shepherd, you need not look forward with anxiety and dread, lest a selfish and corrupt patron should force upon you a pastor that careth not for the flock. In your own hands is the right of choice. If you should have a religious teacher, who shall know nothing of the nature of religion, and who, therefore, will be incapable of guiding you in the way to heaven, you must blame yourselves.

The proper exercise of the right of electing your minister is inexpressibly important. Your welfare,

not for a few short days on earth, but in that eternal and unchangeable state which lies beyond the grave, may depend upon the choice which you shall make; and not only your welfare, but that of your children, and of generations to come. In choosing a bad civil ruler, you put to hazard your temporal interests; but in choosing an erroneous minister, who knows not the nature of the gospel, you put to hazard the everlasting salvation of your souls. Consider well, therefore, before you choose. Talents, literature, science, eloquence—all these are desirable; but superadded to these you want in your minister a thorough knowledge of the peculiar doctrines of the gospel; a zeal for God and a love to your souls, which will lead him to proclaim those doctrines, and enforce every christian duty with boldness tempered with affection—and an ardent piety, which will render him an example to believers, so that you shall not be able to accuse him of shewing you "the steep and thorny road to heaven, while he takes himself the primrose path of indulgence and ease."

Let me entreat you to seek and to require these qualifications, as qualifications of the highest order and most indispensible importance.

The preacher, who prophesies smooth things, who cries peace to all his hearers, and who never dares to utter words of terror, is represented as a *dumb dog, which cannot bark.* Such a dog will not keep away the wolf from the fold; on the contrary, you may expect that the teeth and the claws of the wolf will be died in the blood of the sheep and of the lambs.

Be not reluctant, therefore, to select such a minister as will proclaim the terrors of the law as well as the mercies of the gospel; be willing, therefore, that he should describe to you your danger, for ignorant of your danger you will be far from safety.

In respect to your future minister, permit me also to suggest, that if you would enjoy the full benefit of his labors, you must, by giving him an ample sup-

port, enable him to devote his whole time to your service, free from the interruption and perplexity and distraction of worldly cares.

A minister has a clear and incontestible right to a comfortable subsistence from the people of his charge. It is the law of Christ that the laborer is worthy of his hire—that they, who preach the gospel, should live of the gospel—that unto them, who minister unto you spiritual things, you should minister temporal things.

All this will, perhaps, be readily admitted. I will then add something more, although reluctant to say it, lest my motives should be misconstrued. Yet as I am not to speak for myself, I will not decline uttering what I think will be for your good.

You are about to be able to give more, and it is necessary and will be for your advantage, that you should give more, much more, than you have been accustomed to give, for the support of your minister. There are some of you, perhaps, that are aware of this necessity, and others, that are not. Let me ask you to suffer the opinion of them, who live in circumstances similar to those, in which your minister will live, and who best know the expenses of his living, to govern you in your decision.

From some examination into the prices of articles of subsistence at the time when your first minister was settled, more than fifty years ago, I am satisfied, that his small salary, apart from other advantages peculiar to the first settled teacher of religion, was more competent to his support, than the salary, which has recently been given ; yet that salary was paid by a people in number, I believe, but about one quarter part of the number of your proposed united Society, and in circumstances by no means affluent.

In addition to unavoidable expenses, you must consider, too, that your minister, if you wish him to be respectable for learning, must have *books*.

Taking into view these and other considerations, which may occur to your thoughts ; can it be, that any will be so disaffected on account of the salary which may be given to your future minister, and so anxious to save a very little, as to be induced to withdraw from the Society ?

Give the utmost that any have imagined, and he will not grow rich like men of other professions ; give the utmost, and a growing family will probably consume it.

I have said that it was not only necessary, but that it would be for your advantage to give your minister an ample support.

For what purpose do you settle a servant of Jesus Christ ? Is it not that he may devote himself to the work of the ministry—that he may be constantly employed in the proper duties of his office—that he may study so that he may be able to preach, and that he may preach so that he may save your souls and the souls of your children ?

But how can he do this, if he is obliged anxiously to attend to the means of subsistence ? You have a right to his whole time ; but then you lose this right, unless you give him the *power* of yielding his time to you.

If you oblige him, as it has lately been very happily expressed by a minister, who spoke from experience, " to do your business and to neglect his own," that is, to support himself, which is your business, and to neglect his studies and the other duties of his office, which constitute his business—the evil consequences to yourselves and to your offspring may be lasting as eternity.

Give your minister, I repeat it, an ample support, and discharging in this respect your duty, if he is not faithful to *his*, displace him, and procure one that will be faithful.

Let me next ask you, christian brethren, to pray for your minister, to bear him on your hearts to the throne of grace, as well as to pray for him who is about to leave you.

During the period, in which you may be destitute

of a pastor, pray incessantly, that the Great Head of the church would give you one, whom He will approve, and whose labors he will abundantly bless; and when you have received such a teacher, strengthen his hands by your prayers, and encourage, all of you, his heart by your habitual and cheerful attendance upon his instructions. If you discourage him by your rare attendance in the sanctuary and in other ways, you must expect, that with the extinction of the hope of success, his exertions for your good will be relaxed.

In respect to the proposed union of the two Societies, recommended by the ministers, and to facilitate which they are to be dismissed, it appears to me to be very important to the interests of religion, and to promise you much good.

When the division, which is about to be terminated, was made, it was generally considered as a dishonor to religion that christians should be thus separated; will not the union then be honorable to religion? For myself, I rejoice in it—I rejoice that I leave you in such circumstances, and that you have such prospects. When I came among you I found you divided; I leave you united. I found the pillars of this church tottering; I leave them, as I believe, firm and strong.

Although it may be, in some respects, a disadvantage to me, that I came among you; yet I rejoice that I came. It was the will of providence that I should be here, and having fulfilled the designs of providence I leave you with a good conscience.

As the form of division is about to cease, if any of you fear that the wound is only skinned over and is still festering; let me entreat you to heal it. A sovereign remedy for such cases is prescribed in the gospel. It is this—"Let all bitterness, and wrath, and clamor, and evil speaking be put away from you with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye, therefore, followers of God as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor."

Heretofore, while I have been with you, you have necessarily acted separately from the other Society in your contributions for benevolent, charitable, and holy objects. For what you have done in this way from right motives you will not fail to receive a reward; yet I owe you the expression of my thanks for it, as well as for all your acts of kindness to myself.

Now that you are about to live in connection with others, be not weary, my friends, in well doing; in due time you will reap, if you faint not. As God has given you all that you have, you are and will continue to be under indispensable obligations to contribute for the promotion of objects, which relate to the glory of God and to the salvation of a lost world. The liberal soul shall be made fat, and he that watereth shall be also watered himself.

Standing before you for the last time as your minister, it becomes me seriously to reflect upon the manner in which I have discharged the duties of the sacred office among you.

There are two tribunals, to which I should consider myself as accountable, and by whom I shall be judged. The first is that of the great Head of the church, who has put me in the ministry; the second tribunal is constituted by the people of my charge.

In respect to my responsibility to my Lord and Master, the great Shepherd of the sheep, it is impossible that I can justify myself before him. I cannot say that I have made all the exertions in my power for the promotion of his glory. I have, indeed, as I think, sincerely desired to promote the interests of his gospel; but then my desire has not been of that intense and vehement kind, which is displayed in efforts commensurate in a good degree with the magnitude of the work, in which I have been engaged. When I lift my eyes to my heavenly Master, I can only adopt the language of a sinner, and plead for mercy. At another day I must give account of myself unto God.

By the other tribunal, which I have mentioned, I shall now be judged. You are my judges. And here again I do not expect to escape censure, and have reason to solicit a charitable judgment. Yet perhaps

I might say some things in excuse for many neglects, with which I may be chargeable. But the past is gone and is irretrievable. On a review of my ministry, which has continued for more than six years, I am not conscious of having withheld from you any important truth of scripture, nor am I conscious of having softened down or disguised any truth through fear that it might be unpalatable and might offend you.

Receiving my commission to preach the gospel from heaven, I do not know that I have feared the face of man; I am not aware of having suffered a moment's uneasiness, on my own account, from the apprehension that you may have disrelished some of the doctrines which, on the authority of the bible, I have announced to you, and the denunciations of evil upon the transgressor, which I have proclaimed in the name of God. Yet, on your account, I have mourned, that you have not been impressed by the truths of heaven—that you have not been alarmed and awed by the threatenings of the wrath to come.

I appeal to you whether I have shunned to declare unto you the whole counsel of God; whether I have not, with the greatest plainness, though in much weakness and in an unprofitable manner, made known to you your obligations and duties, unfolded to you the way of salvation, and described to you, as motives to obedience, the blessedness as well as the misery of the future world; whether, in fact, I have not sometimes been more ready to labor in my proper work, than some of my people have been to attend upon my labors?

Does the holy law of God denounce evil upon the transgressor? Has the appointed judge of angels and of men threatened every impenitent sinner with everlasting destruction? I have proclaimed to you these terrors of the Lord. I have spoken in your ears the terrific word—*hell*. I have endeavored to persuade you to flee from everlasting burnings, repeating often what our Lord Jesus Christ has himself said—I will forewarn you whom ye shall fear; fear ye him, who, after he hath killed, hath power to destroy both body and soul in hell.

Is the gospel a message of peace, of mercy, and of love to a sinful and perishing world? Its gracious invitations and promises have often been presented to you, and you have been urged to accept the proffered mercy of the crucified Son of God—to believe in his name, that you might obtain redemption through his blood, and find peace and immortal rest to your souls.

Does the divine word declare, that we are all depraved beings, by nature the children of wrath? Your natural depravity has often been asserted and described, and the indispensable necessity of repentance and of being renovated by the spirit of God has been inculcated. You have often heard, that unless you be saved by the washing of regeneration and the renewing of the Holy Ghost, you must perish.

Do the scriptures teach, that the unrighteous shall not inherit the kingdom of God? This solemn truth has been continually sounding in your ears. To every form of iniquity the voice of your preacher has continually said *wo, wo.* The love of unrighteous gain, the debasing gratification of the fleshly appetites, the thoughtless but daring and shocking language of profanity, the neglect of religious institutions, the indulgence of a spirit of malice and revenge—these and other acts of immorality and sin have again and again been denounced, as dishonorable to God and ruinous to yourselves—as bringing upon your souls everlasting perdition.

Having thus preached, though with great imperfection, permit me then to ask, whether or not *I am pure from the blood of you all?* If any of you should perish, (which may God prevent) will you be able to accuse me of having misguided you, or of having neglected to warn, and to exhort, and to shew unto you the way of salvation?

That my labors have not been more blessed and more successful among you has been in some degree, though not so much as it ought, the grief of my heart.

I have considered, that the end of my ministry here has been to induce you to turn from the ways of sin and to walk in the path of life; I have considered that the Lord Jesus sent me with the same design with

which he sent Paul—to open your eyes and to turn you from darkness to light, and from the power of Satan unto God, that you might receive forgiveness of sins, and an inheritance among them who are sanctified by faith in his name.

I have desired and prayed, that I might not be sent to you in vain; I have desired that the blind might see, that the deaf might hear, that the lame might walk, that the dead might live; that the poor worldling, whose god is pleasure, or honor, or gold, might choose a better portion, and place his heart in heaven; that the lost, condemned and perishing sinner might find forgiveness and be exculpated and justified; that the enemy of the cross of Christ might count all things but loss for the excellency of the knowledge of Jesus the Savior; that the selfish, hard hearted, close fisted, worldly minded man might become kind, benevolent, liberal, laying up treasure in heaven; that the man of impetuous feelings and ungovernable passions might become meek and gentle; that the degraded slave of his appetites might rise to the dignity of a rational being; that the boisterous tongue of profanity might be silenced, and be succeeded by the sweet tones of praise and prayer; I have desired to see this conversion of the sinner, this renovation of the heart, this transformation of the whole man, this wonderful work of God in saving souls from death. But have I seen it? I have, indeed, and all the glory be given to Jehovah; but then I have seen it only in a few instances.

During my ministry here fifty-seven persons have been received into this church. Of these the greater part, it is hoped, are true christians, and some of them probably regard my labors as the means of bringing them to the saving knowledge of the truth, as it is in Jesus Christ, and of enriching them with the hope of a glorious immortality. If I have thus been honored as the humble instrument of the divine mercy, though in but few instances; if I am permitted to hope, that there are any seals of my ministry, who will form the crown of my rejoicing in the day of the Lord Jesus; then it becomes me to be thankful and grateful unto Jehovah; then it becomes me to rejoice, that I have not

labored in vain, for the fruits of my labors will not be withered by death. The resplendent lights of heaven may be extinguished, or may fall as untimely figs; but the renovated soul will survive all the mutations of the universe. This is a work of God which is destined for eternity.

This busy world presents a thousand objects, which are deemed valuable and are diligently sought. Houses and lands, distinctions and honors, science and eloquence, power and fame—these are some of the objects of pursuit. One man toils till old age to accumulate a little silver and gold. Another struggles with many competitors in the scramble for office and honor; still another eagerly chases the gay form of pleasure; and yet another rushes into the jaws of death, that he may leave behind him a name which will not soon be forgotten.

But bring together all the objects of the earth, which are deemed of any value; pile up all the gold and silver, all the crowns and sceptres of this world, and add all its distinctions and pleasures; put them into the scales of the sanctuary; and one immortal soul, saved from sin and from hell by means of the gospel, will infinitely outweigh them all.

If, then, but one soul has been redeemed and placed in a state of salvation by means of my preaching, I should be blind and insensible not to experience a lively joy.

But while I rejoice in a few, how many do I contemplate with sorrow? To how many have I often given the warning, but it has not been regarded? To how many have I often proclaimed the promise of the gospel, but it has not been received?

My friends, I am about to leave you. Perhaps you will see my face, perhaps you will hear my voice no more. But I shall meet you *another day*—and what a day will that be to you, if you should open your eyes to the light of eternity unpardoned, unredeemed, unreconciled to your offended sovereign, unfitted to stand in the judgment? That day, that awful day is coming, and coming fast.

During the short period of my ministry, more than

two hundred of your neighbors and friends have gone down to the grave. Most of them sleep near us;—they repose in the ground, which extends about this building, so that we are in the midst of the dead. Many of them did I visit in their last sickness, though some were instantaneously cut off from life. I have heard the sinner crying out for mercy, and begging that the avenging blow might be delayed. I have seen the christian with his countenance brightening with heavenly joy, as the hour of his redemption and emancipation drew nigh. There they sleep altogether. There rest your parents and your children; there your husbands and your wives; there your brothers and your sisters. Soon you will lie down with them. There you will soon rest. Hearken then to the warning, which I gave at their burial;—*prepare to meet your God.*

You, too, will *rise* with them at that great day, when the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat, and when your unchanging destiny will be declared by the sovereign judge.

The time is coming, when the heaving earth will overturn the marble monuments, reared in this grave-yard, and will give forth to the light of eternity the thousands, which shall rest there. You will then come forth with your kindred; your long extinguished vision will be lighted up; with your eyes you will behold your judge. Would you behold him arrayed in awful terrors, about to drive you into the blackness of darkness forever? Would you rise to the resurrection of damnation; to everlasting shame and contempt; to despair and misery without end?

If not, embrace without delay the *faith of the gospel;* believe in the merciful Savior of sinners—obey him. Break from your sins by righteousness. Walk immediately in that narrow path, which leadeth unto eternal life. Be not ashamed of the Son of God in this sinful generation, lest he should, as in this case he assuredly will, be ashamed of you, when he cometh in the glory of his Father with his holy angels.

Ye aged, venerable in advanced life, whose heads are white with years, and who are ripe for the harvest, ready to be cut down! Would ye be cut down for the burning? Would ye make a harvest of wo? If not, then embrace immediately the gospel of salvation.

Ye middle aged, strong in health, but liable every day to fall beneath the arm of one who is stronger than you—beneath the arm of the mighty conqueror death! Would ye perish forever in hell? If not, then believe in the Lord Jesus Christ, and obey his precepts.

Ye children and youth! I have seen many such flowers of promise withered. Would ye die without the hope of heaven? If not, then learn wisdom, and be religious.

I have done. I shall no longer teach, warn, and exhort you.

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace be with you. AMEN.

SOMETHING MUST BE DONE:

A NEW-YEAR'S

SERMON,

PREACHED ON THE LAST DAY OF THE OLD YEAR,

BY GARDINER SPRING, A. M.

PASTOR OF THE BRICK PRESBYTERIAN CHURCH, IN THE CITY OF NEW-YORK.

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And the priests went into the inner part of the house of the Lord to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it, to carry it out abroad into the brook Kidron. Now they began on the first day of the first month to sanctify.

TIME in its eagle-flight has rapidly passed away, and brought us to the eve of another New Year. As from this interesting period we look back upon the past and forward to the future, a multitude of thoughts naturally rush upon our minds, and we have been at a loss to know how to guide your meditations as the occasion demands. But there is one subject which may well supersede the consideration of every other: I mean the welfare of our Zion. We have been casting our eyes over her desolations, we have felt her affliction and reproach, and we have come this evening to tell you that *something must be done* for her deliverance and enlargement.

The passage just recited may give a direction to our thoughts. When Hezekiah came to the throne of Judah, he found religion in a low and languishing state. His father Ahaz had been not only an idolatrous king, but notorious for his impiety. The torrent of vice, irreligion, and idolatry, had already swept away the ten tribes, and

threatened to destroy Judah and Benjamin. With this state of things the heart of pious Hezekiah was deeply affected. He could not bear to see the holy temple debased and the idols of the Gentiles exalted, and though but a youthful prince, made a bold, persevering, and successful attempt to effect a revival of the Jewish religion. He destroyed the high places, cut down the groves, broke the graven images, commanded the doors of the Lord's house to be opened and repaired, exhorted the Priests and Levites to purify the temple, to restore the morning and evening sacrifice, and the observation of the Passover, and to withhold no exertion to promote a radical reformation in the principles and habits of the people.

It is worthy of remark, that the season when these pious designs began to be carried into effect was the commencement of a new year. "Now they began on the first day of the first month to sanctify the house of the Lord." The months of the Jews were lunar, the first six consisting of thirty days each, the latter six of twenty-nine.—The first month of their civil year was Tizri, which answered to a part of our September and October. The first month of their sacred or ecclesiastical year was Abib. Since the time of Ezra, and the return of the Hebrews from the Babylonish captivity, it has been called Nisan, answering to our March, taking sometimes from February, or April according to the course of the moon. It does not however affect the question of our present duty that the Jewish year began one or two months later than our own. The humble child of God in this distant age of the world, will read the account of the benevolent effort of Hezekiah and his associates with devout admiration. As he looks back towards this illustrious period in the Jewish history, his heart will beat high with hope. Success is not limited to the exertions of

Hezekiah. A revival of religion is within our reach at the commencement of the present year, as really as it was within his, twenty-five hundred years ago. But to bring this subject more fully before you, I propose to show

What a revival of religion is;

The necessity of a revival among ourselves;

What ought to be done in attempting it;—and

The reasons why we may hope to succeed in the attempt.

I. What is a revival of religion?*

We have never seen a general revival of the Christian interest in this city. In two or three of our congregations there have been some seasons of unusual solemnity, which have from time to time resulted in very hopeful accessions to the number of God's professing people. But we have not been visited with any general out-pouring of the Holy Spirit. Hence we talk about revivals of religion without any definite meaning, and hence many honest minds are prejudiced against them. Some identify them with the illusions of a disturbed fancy, while others give them a place among the most exceptionable extravagancies and the wildest expressions of enthusiasm. But we mean none of these things when we speak of revivals of religion. It is no illusion—no reverie—we present to your view; but those plain exhibitions of the power and grace of God wich commend themselves to the reason and conscience of every impartial mind.

The showers of divine grace often begin like other showers, with here and there a drop. The revival in the days of Hezekiah, arose from a very

*The phrase a "revival of religion," has almost obtained the sanction belonging to a technical term. It may not be the most happily selected; but it is used in accommodation to the habits of the Christian community, and is considered as expressing all that is included in the phrase, an "out-pouring of the Spirit."

small beginning. In the early stages of a work of grace, God is usually pleased to affect the hearts of some of his own people. Here and there, an individual Christian is aroused from his stupor. The objects of faith begin to predominate over the objects of sense, and his languishing graces to be in more lively and constant exercise. In the progress of the work, the quickening power of grace pervades the church. Bowed down under a sense of their own stupidity and the impending danger of sinners, the great body of professing Christians are anxious and prayerful. In the mean time, the influences of the Holy Spirit are extending to "those who are without," and the conversion of one or two, or a very small number, frequently proves the occasion of a very general concern among a whole people. Every thing now begins to put on a new face. Ministers are animated, Christians are solemn, sinners are alarmed. The house of God is thronged with anxious worshippers, opportunities for prayer and religious conference are multiplied, breathless silence pervades every seat and deep solemnity every bosom. Not an eye wanders, not a heart indifferent. Eternal objects are brought near, and eternal truth is seen in its wide connexions, and felt in its quickening and condemning power. The Lord is there. His stately steppings are seen, his own almighty and invisible hand is felt, his Spirit is passing from heart to heart, in his awakening, convincing, regenerating, and sanctifying agency upon the souls of men. Those who have been long careless and indifferent to the concerns of the soul, are awakened to a sense of their sinfulness, their danger, and their duty. Those who "have cast off fear and restrained prayer," have become anxious and prayerful. Those who have been "stout-hearted and far from righteouness," are subdued by the power of God and brought nigh by the blood of Christ.

The King of Zion takes away the heart of stone and gives a heart of flesh. He causes "the captive exile to hasten, that he may be loosed, lest he die in the pit and his bread should fail." He takes off the tattered garments of the prodigal, clothes him with the best robe, and gives him a cordial welcome to all the munificence of his grace. He brings those who have been long in bondage out of the prison house, strikes off the chains that bind them down to sin and death, bestows upon them the immunities of sons and daughters, and receives them into the glorious liberty of the children of God.

And is there any thing in all this so full of mystery that it has no claim to our confidence? Behold that thoughtless man! Year after year has passed away while he has been adding sin to sin, and heaping up wrath against the day of wrath. But the Spirit of all grace suddenly arrests him in his mad career. The conviction is fastened upon his conscience that he is a sinner. Fallen by his iniquity, he views himself obnoxious to the wrath of an offended God. He sees that he is under the dominion of a "carnal mind," his sins pass in awful review before him, and he is filled with keen distress and anguish. He is sensible that every day is bringing him nearer to the world of perdition, and he begins to ask, if there can be any hope for a wretch like him? But, O! how his strength withers, how his hope dies!—He is as helpless as he is wretched, and as culpable as he is helpless. The "arrows of the almighty stick fast within him, the poison whereof drinketh up his spirits."

But behold him now! In the last extremity, as he is cut off from every hope, the arm of sovereign mercy is made bare for his relief. The heart of adamant melts; the will that has hitherto resisted the divine Spirit and rebelled against the divine

sovereignty, is subdued; the lofty looks are brought low; the selfish mind has become benevolent; the proud, humble; the stubborn rebel, the meek child of God. Jesus tells the despairing sinner where to find a beam of hope; the voice of the Son of God proclaims "forgiveness of sins according to the riches of his grace;" the Angel of peace invites and sweetly urges the soul, stained with pollution, to repair to the blood of sprinkling; stung with the guilt of sin, to look up to Jesus for healing and life.

Is this an idle tale? Nay believer, you have felt it all. And if there is no mystery in this, why should it be thought incredible that instances of the same nature should be multiplied, and greatly multiplied, in a given period? If there are operations of Spirit above the ordinary dispensations of the grace, they may exist in very different degrees at different times. And if the immediate and special influences of the Holy Ghost are to be expected in the edification of a single saint, or the conversion of a single sinner, why may they not be expected in the edification and conversion of multitudes? It is not above the reach of God's power, nor beyond the limits of his sovereignty. God can as easily send down a shower as a single drop, he can as easily convert two as one, three thousand as one hundred.

Now this is a revival of religion. We do not pretend to have traced its features with exactness. God is a Sovereign. "The wind bloweth where it listeth." Still, wherever God is pleased to manifest his power and grace, *in enlarging the views, in enlivening and invigorating the graces of his own people, and in turning the hearts of considerable numbers of his enemies, at the same time to seek and secure his pardoning mercy*, there, is a revival of religion.

Such signal revivals of the Christian interest have been no uncommon thing in our world. We have many instances in the Old Testament, of God's deeply impressing the minds of the whole nation of Israel, and turning the hearts of multitudes to himself as the heart of one man. Besides the memorable instance recorded in our text, if you advert to the history of the rising generation in the wilderness, to the reigns of David and Solomon, of Asa and Jehoshaphat, of Joash, Uzziah and Josiah, you will find a succession of seasons in which God remarkably appeared and displayed his power and glory in building up Zion. After the great declension of the church during the long captivity and stupidity of the Jews in Babylon, the spirit of vital godliness was revived during the ministrations of Ezra. In the days of John the Baptist also, the Spirit was poured out in copious effusions, and the Kingdom of Heaven sustained an unusual pressure. In a manner still more remarkable did the ascended Redeemer manifest his power on the day of Pentecost, and subdue three thousand to the sceptre of his grace. And on the following day, he brought about two thousand more to renounce their enmity to the cross, and joyfully accept the offers of mercy. Just after this he shed forth the same saving influence upon multitudes in Samaria.* And upon the dispersion of the disciples after the martyrdom of Stephen, the power of divine grace attended their labours in the distant and remote parts of Judea, and even as far as the territories of Greece.—Phenice and Cyprus were visited, and Antioch still more graciously.† If we pass to later periods, we find the word of life has had free course, and the Spirit of grace has been poured out from time to time, in copious measures. Unusual outpourings of the Spirit of God accompanied the labours of

*Acts, 8th chapter.
†Acts 8, 15 and 20—21. Vid. the whole chapter.

many of the Reformers in the 16th century, in Germany, France, Switzerland, Denmark, the Low Countries, and in Britain.‡ A very solemn and extraordinary revival of religion took place in the West of Scotland about the year 1625.§ In 1630, the divine presence was signally manifested during a communion season at the church of Shotts, a small town between Glasgow and Edinburgh, at which nearly five hundred are said to have been awakened, the most of whom gave good evidence of a saving change of heart in their subsequent lives.‖ The year 1633 was also a season long to be remembered by the church of Scotland, as a "season of refreshing from the presence of the Lord.¶ A work of great extent and power also took place in the North of Ireland in the province of Ulster, in 1628, which is stated to have been "one of the largest manifestations of the Spirit, one of the most solemn times of the downpouring thereof, since the days of the Apostles hath been seen."** To these exhibitions of divine grace, we may add a very general awakening during the plague in London, in the year 1665, in which hundreds and thousands were hopefully brought out of darkness into God's marvellous light.††

It would be a delightful employment to pass down and survey these monuments of divine mercy in later periods.‡‡ The grace of God has made this Western World the scene of wonders. From the early settlement of this country, God "has made his work appear unto his servants, and his glory unto their children." From the year 1680 to 1744, there was a cluster of revivals, and par-

‡"Fleming's fulfilling of the Scriptures." Part III.

§A concise, but interesting account of this work of grace, may be found in "Gillies' Historical Collection." Vol. I. p. 306.

‖Gillies' Hist. Col. p. 206, and onward. ¶Ibid. p. 315.

**Fulfilling of the Scriptures, p. 185.

††Calamy's Life of Baxter, Part III.

‡‡The reader will be much interested in the perusal of "Historical Collections, relating to remarkable periods of the success of the Gospel, and the instruments used in promoting it," in two vols. 8vo. by John Gillies.

ticularly under the ministration of the Rev. Messrs. Whitfield, Prince, Stoddard, Edwards, the two Tennents, and Brainard.* And if we come down to later periods, these out-pourings of the Divine Spirit have been multiplied and extended both in the Old World and in the New. Since the commencement of the nineteenth century, and during the past year, there have probably been more revivals of religion than have ever taken place in an equal period before. Such remarkable seasons are still to be expected, and we have reason to believe will more frequently occur from this time to the predicted day of Zion's glory.—The "day spring from on high" is yet to visit this benighted world in the brightness of its rising; Zion is yet to be "clothed with the robes of righteousness and the garments of salvation;" the tree of life is yet to open its foliage and scatter far and wide the leaves that are for "the healing of the nations."

Having thus endeavoured to show what a revival of religion is, we pass

II. To show the necessity of such a revival among ourselves.

This necessity is of the most pressing kind. We may not feel it, and this is among the unequivocal tokens of existing darkness. In all its forms spiritual declension possesses a hardening, infatuating tendency. "Thou sayest, I am rich and increased in goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked!" When a church once begins to forsake God, they are more and more disposed to forsake him. Their coldness degenerates into negligence and their negligence into universal declension. It is the natural operation of this Laodicean spirit to make the subjects of it insensible to their true character and

*Vid. Prince's Christian History—Edward's Narrative, and Brainard's Journal.

deplorable state. "Ephraim," saith the prophet, "hath mixed himself among the people; Ephraim is a cake not turned; yea, gray hairs are here and there upon him, and he knoweth it not." But shall we sleep on the verge of apostacy? Let us be aroused from our lethargy, and look at our real condition. We cannot but be deeply impressed,

1. With a conviction of the worldliness of professing Christians.

The great object of professing Christians in the midst of us seems to be, to become rich. If we should judge from their habitual deportment, we should not imagine that the thought has ever entered their minds, that the providence of God assembled them from various parts of our land for the purpose of building up his kingdom in this populous city; but simply for the purpose of becoming rich. Though God has said, "they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts which drawn men in destruction and perdition;" yet they "will be rich." Their "chief end" does not appear to be so much "to glorify God and enjoy him for ever," as to obtain and enjoy the world. They "mind earthly things." There is reason to fear that with multitudes their highest aim is the attainment of wealth. Unlike expectants of glory, they "set their affections on things that are on the earth." Wealth is the centre of their wishes, the point toward which their desires seem to preserve an invariable tendency. They "lift up their souls unto vanity and pant after the dust of the earth." You do not find either the young or the old, either male or female, wasting their ardour and exhausting the strength of their affections for the honour of God and the salvation of souls; but their thoughts, their time, their talents, their privileges, are swallowed up in the world. How many who have named the name of Christ and a-

vouched him for "all their salvation and all their desire," still "make gold their hope, and say unto the fine gold, Thou art my confidence!" How many who profess to have no portion beneath the skies, live as though wealth were their idol, mammon their God! And while this lamentable fact stares us in the face, does it not demonstrate that *something must be done* for the languishing, depressed state of the church? Christian brethren, it is this worldly spirit that blights our hopes—that chills religion to the very heart—that withers your graces—poisons your comforts, and blasts the fair fame of your Redeemer's cause. While this spirit pervades the professing people of God, how can it be otherwise than that there will be few to weep over the woes of Jerusalem?—few who are jealous for her honour, or affected by her reproach?—few who struggle for her prosperity, or are in travail for the birth of her children? In such a state, does not the daughter of Zion need help from above? We must be hardened indeed, not to feel her exigency. Where is our hope without a season of "refreshing from the presence of the Lord?"

2. Another evidence of our need of a revival of religion, is the stupidity and indifference of God's people in regard to the power of godliness in their own hearts, and the interest of the Redeemer's kingdom around them.

It cannot be denied that there are seasons when the people of God in the midst of us appear to be roused from their languor. But these seasons are so short—so very short—that for the most part we may be said to be in a state of deplorable stupidity. Nor can any thing less be expected from the spirit of the world. The mind is always active. The affections are always placed on some one supreme object. Believers never do, and never can forsake God while they are in the exercise of supreme love to him. Spiritual declension essentially consists in loving the creature more than the Creator. It is by placing their affections upon the world

rather than God, that his people ever loose sight of the permanent realities of religion. It is by choosing another God before him, it is by wandering after idols, that they ever relax their zeal and become remiss in their duty. And do we not discover decisive evidences of the truth and influence of this principle among aurselves? Who among us appear to realize the importance, to see the beauty, and enjoy the comforts of religion? Who among us appear to "savor the things that be of God" rather than "those that be of men?" Where is that deep and affecting impression of divine objects which is wont to have an abiding influence upon the hearts and lives of true believers? Ah, brethren! the throb of spiritual life is languid and low. The people of God have become cold and indifferent to all that concerns the interests of the Redeemer's kingdom both within them and without them. They have lost their first love. There is a chilling stupidity that pervades the church. You have forgotten God, and you have forgotten man. You disregard the languor of saints and the impending danger of sinners. Religion has become a dull, languid thing. The sacred flame which once enlightened and warmed, is reduced to a solitary spark, and all fervent, steady zeal for the honour of God and the salvation of souls seems to have become well nigh extinct. There is not altogether a want of external attention to the word and ordinances; but they are cold and heartless. There is much parade, and show, and noise about religion; this is the fatal deception of our city; but where is its vital energy and ardour? There is a species of religious dissipation in our Christian community, which hardens the hearts of professing Christians and fortifies the consciences of the impenitent against the arrows of conviction. Both the people of God and the men of the world attend upon the services of the sanctuary, with a portion of the same

kind of feeling with which they would attend upon the diversions of the theatre, or listen to an argument at the bar. They hear; but it is a sound which "plays round the head, but comes not to the heart." They are pleased, but not affected; they are interested, but not humbled; they go away sometimes extolling the merit and as often the demerit of the preacher, but seldom steal silently to their closets under the condemning power of pungent truth. There is an awful blank in our religious duties. There is a something wanting; and I know not what it is, unless the vital savor is gone; unless the life-giving spirit is fled. "Our leanness! our leanness!" "For the hurt of the daughter of my people am I hurt." Is there no balm in Gilead? Is there no physician there?" O, we need his healing power. These desolations must be repaired. The Lord must arise and plead his own cause. I add,

3. Another evidence of our need of the outpouring of the Spirit of God is our signal abuse of prosperity.

It is but a little time since our city was covered with a cloud. In the recent desolations of our land, we were not exempt from our portion of calamity. But the silver clarion of peace has again vibrated on our ears, and the rich blessings of peace have been again restored in unexampled profusion. Worldly prosperity has been flowing in upon us in deep, wide channels, and all classes of men have been growing rich. But I hardly dare ask, what return has been made to the Father of mercies for these multiplied favors? In "the day of adversity," we began to "consider;" but God has "spoken to us in our prosperity, and we have said, We will not hear." It is a mournful fact, that from the evening the glad tidings of returning peace thrilled the bosom of our city, we have been forsaking God, and God has been forsaking us. As a people, we have from that hour

been making our calculations for time and not for eternity ; we have been "seeking our own and not the things that are Christ's." There has been less seriousness, less attention to religious duties of every kind, less time, if not less property and talent devoted to the Redeemer, than were called forth during the season of our depression and distress.

Do not these things speak a language that is full of meaning? The affecting truth must be told: Prosperity has made us a people presumptuous and hardened in sin. It has imparted both the power and the disposition to dishonour the God who made us and the Saviour who bought us. Heaven's mercies have only made us worse. The better God has treated us, the worse we have treated him. The more God has done for us, the more we have done against him. The more he regards our prosperity, the more do we disregard his glory.—"Do ye thus requite the Lord, O foolish people and unwise?" How true is that divine axiom, "Let favour be shown to the wicked, yet will he not learn righteousness ; in the land of uprightness he will deal unjustly, and will not behold the majesty of the Lord." If unrivalled goodness has no other effect than to harden and stupify ; if it does but entrench unbelievers in their rebellion, and increase the langour and enhance the sinfulness of believers ; do we not need the humbling, quickening influences of the Holy Spirit? The full tide of worldly prosperity seems to have set in with a resistless current. Thousands are floating calmly and imperceptibly upon its surface, and will ere long plunge down the precipice or be drifted beyond the hope of return. It is time to be alarmed. It is time to tremble for the church of Christ. While "the enemy is thus coming in like a flood," must not the Spirit of the Lord "lift up a standard against him?"

It would be easy to protract the lamentable detail of facts which are calculated to shew us the

indispensable necessity of a revival of religion.—I have confined myself chiefly to those that are found among professing Christians, because these are the most alarming. A view of these supersedes the necessity of surveying those which spring up in such rank exuberance in a less kindly soil. If wicked men "cast off fear and restrain prayer," if the multitude "make light" of the gospel banquet, if "one goeth to his farm and another to his merchandise," if some murmur and complain, and all "begin to make excuse;" is it not the natural result of the worldliness and stupidity of Christians? Yes, it is this that casts so dark a shade over the prospects of the church. It is this, that is the prolific source of mischiefs to the souls of men. It is this, that weakens the strength of Zion, and strengthens the weakness of her enemies. This is the fatal stumbling block over which thousands stumble and fall into the gulph of perdition. It is this that shuts the doors of heaven upon many who might enter in, and that has long stood between God and his blessing upon us as a people. How can it be expected that sinners will harken to the voice of the Son of God, when saints will not harken? How can we hope that the world will regard what the church will not regard? "Shall horses run upon the rock, or will one plough there with oxen?" How few will be brought to the saving knowledge of Jesus, unless the Lord revive the languid graces of his own people, and pour out his Spirit upon his enemies? The people of God are so intoxicated by the world, so stupified by indifference, so oppressed by criminal unbelief, that we need the effusions of his grace. "Evil men and seducers are waxing worse and worse," and we need help from on high. Dying men are daily descending to the tomb, and we must have help from on high. When I look around upon my audience, and think of the probability that before the return of another year, many of them will be sinking in

the regions of interminable wo, I feel the necessity, the pressing necessity of a revival of religion.

With this view of the necessity of a revival, we are prepared to show,

III. What ought to be done in attempting this great and good work.

Let us not apprehend that we have nothing to do. When Hezekiah attempted to restore the spirit of piety in the kingdom of Judah, he saw that much was to be done, and he had the requisite humility and enterprize to do it. He called upon the Priests to survey the desolations of the Temple; he commanded them to go into the inner part of the house of the Lord and "cleanse it"—and "bring out all the uncleanness" and cast it into the brook Kidron. External cleansings under the old dispensation, were typical of spiritual cleansings under the new. If we would imitate the example of this pious prince, it becomes us to remove every thing from the church that is offensive to the pure and holy God, and that separates between him and us. The temple must be cleansed. All this worldliness, all this stupidity must be banished. Selfishness, pride, the leaven of malice and hypocrisy, the chilling alienations, the unsleeping jealousies, the little petty strifes among ourselves, the great body of Christians and Christian ministers in our city, must find no place in the midst of us. Jerusalem must be searched with candles. No dark corner must remain unexplored, but all this filth must be purged away.

But this part of our subject merits more particular consideration. We remark, therefore,

1. That one thing which must be done by every church in order to promote a revival of religion, is to repent of their declension.

This was one of the early measures pursued by the youthful prince of Judah. The spirit of deep humiliation introduced that year of revivals thro'-out Judah and Benjamin. In surveying the deplorable state of his people, this was the thought that

pierced his bosom: "We have trespassed and done that which is evil in the eyes of the Lord our God." And this was the spirit which pervaded the efforts of Nehemiah, when he attempted to revive the hopes and invigorate the exertions of the Jews on their return from Babylon. He "sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven," and "confessed the sins of the children of Israel."

Christian brethren, if we would be instrumental in promoting a revival of religion, the first step we take must be to mourn over our departures from God. As a church, we have long been making work for deep humiliation. We must repent.—We must repair to the blood of atonement, that the deep stained sin which so provokes God's righteous indignation may be washed away. We must think of our present state and mourn over it. We must be deeply affected with the view of Zion's desolations. We must feel pressed and borne down under a sense of our awful sinfulness as a church. We must lament our backslidings. We must break up our fallow ground. We must rend our hearts and not our garments. We must take with us words and turn to the Lord. Like the royal suppliant, we must bow in the dust before God, and say, "Have mercy upon us, O God, according to thy loving kindness, according unto the multitude of thy tender mercies blot out our transgressions. Wash us thoroughly from our iniquity, and cleanse us from our sin!"—"We have gone astray"—We have gone astray like lost sheep; "seek thy servants, for we have not forgot thy commandments." If this spirit was discoverable in the professing people of God, we might hope that the blessing is near. And this spirit must be felt. Do what we will, without this spirit, God will hide his face. While "we regard iniquity in our hearts, the Lord will not hear us."

Does not the state of the church call for contrition? When I look around upon God's people in

this congregation, and in our favoured city; when I see how much their worldliness, indifference, and stupidity, weaken the hands of ministers, prevent the approach of the Comforter, and retard the progress of a work of grace; I feel justified in urging this duty as of present and immeasurable importance. Be entreated not to resist the motives to immediate repentance. There must not be a closet that does not witness many a heart-felt sigh, nor a bosom that does not swell with grief, nor an eye that does not run down with tears.

2. The people of God must sincerely desire a revival of religion.

The people of God too often disregard the languishing state of the Church, and feel strangely unconcerned, though iniquity abounds, and the love of many waxes cold. But this chilling indifference must be superseded by a different spirit.—Christians must be roused from their stupid and unfeeling state of mind and sincerely desire that religion may revive and flourish. The attention of God's people is not often enough turned toward this important object. There is an intimate connexion between the thoughts and the affections, and the affections and the conduct. It is by warm and lively emotions, that men are prompted to vigorous exertion. It is when we "muse" that "fire burns." Your hearts, believers, must be engaged in the great object of promoting the interest of the Redeemer's kingdom. Your ardent desires must be excited that the decaying graces of saints may be quickened, and that sinners may be turned from the error of their ways to the wisdom of the just. The children of God *must have* sensible and strong desires for the out-pouring of his Spirit before they will make any humble, believing, patient attempt to secure so desirable an event.

3. To promote a revival of religion, we must sincerely and fervently pray for it.

"Every good and perfect gift cometh down from the Father of lights, with whom there is no varia-

bleness nor shadow of turning." If we enjoy a season of refreshing, it must come from God. "It is not by might, nor by power, but by my Spirit, saith the Lord of hosts." It does not depend on a human arm ; it does not rest on any intrinsic efficacy of means ; in vain does Paul plant and Apollos water, unless God give the increase. Not a soul will be lifted from the pit without the grasp of an almighty hand.

With this sweet and solemn truth before us therefore, our eyes must be fixed on the throne of grace. There lies all our help. We must look to God for the influences of his Holy Spirit. We must know and feel that no exertions of ours will be of any avail unless God is pleased to take the work into his own hands and give energy and success to the means he has instituted. We must engage divine power and grace in behalf of his sinking cause. There must be seasons when a revival of religion shall be the particular object of supplication. It is one thing to pray for the outpouring of the Spirit of God as a matter of course, and another to pray for it as a particular, distinct, important, and most desirable object. When Christians have strong and sincere desires for a revival of religion, they will pray especially and fervently for the great blessing in particular. If we would promote a revival therefore, we must not feel that our obligations to this duty can ever be relaxed. We must pray and never faint. The welfare of Zion must be the great burden of our cry. It is not one evening of prayer, nor one day, nor one week, nor any one particular season of supplication that secures the blessing ; but it is the habitual spirit of prayer ; it is the spirit of humble, fervent, persevering supplication. If you set apart one evening, or one day of prayer for this great object, you must not rest satisfied ; you must persevere ; you must cherish the spirit of holy importunity ; you must "wrestle" with God "till the break of day ;" you must "weary him ;" you

"must not let him go until he bless you." Your "heart's desire and prayer to God" for sinners, must continually be that "they may be saved." You must beg him to "arise and plead his own cause," to display the riches of his grace and glory in the enlargement of his kingdom, "and give him no rest till he establish and till he make Jerusalem a praise in the earth."

4. The people of God must act agreeably to their desires and prayers.

There is a species of religious zeal that is "like clouds and wind without rain." A few empty desires, a few fervent supplications, and no inconsiderable degree of noise, and it is all gone! It was not so with Hezekiah. "Throughout all Judah, he wrought that which was good, and right, and truth before the Lord his God." Bold and zealous exertion is indispensably necessary to surmount the obstacles which lie in the way of a revival of pure and undefiled religion. All the corruption of the human heart stands opposed to revivals of religion, whether it be found in good men, or in bad. When good men have fallen into declension, they are averse to every thing that will reform them. They are loth to be awakened from their stupidity. And can it be expected that the enemies of God will be less averse to being awakened from their slumbers? Good men, when they attempt a revival of religion, need to be prepared for the work by unshaken zeal and resolution.—Much is to be done to awaken the attention of Christians, and great love, tenderness, boldness, and zeal are put in requisition for the faithful discharge of this arduous duty. Much is to be done to warn and admonish the self-righteous and secure. Opportunities of pouring instruction into the minds of the thoughtless and ignorant are to be sought and improved. Much is to be done in maintaining the discipline of the church. Much is to be done by parents and heads of families, by ministers, elders, and private Christians, to call up

the attention of children and youth, to restore the habits of better days, and conduct the rising generation in the straight and narrow way which leadeth to life. Much is to be done for the suppression of error and immorality, and for the advancement of truth and virtue. In the work of reformation no practicable effort ought to be withheld; but every thing that needs to be reformed, should be humbly attempted and vigorously pursued.

But we may add,

5. In order to promote a revival of religion we must expect it.

"It is good that a man both hope and quietly wait the salvation of the Lord." Hope animates exertion. In every effort, expect to accomplish. If you never expect a revival you will never enjoy one, because you will never make those exertions that are necessary to produce it. But if you expect it, you will think of it; you will desire it; you will pray for it; and your efforts will all correspond with this high expectation. If you expect it, when you pray for it you will pray in faith. You will look to God, and rely on God in all you do. And "this is the confidence you will have in him, that if you ask any thing according to his will, he heareth you." You will believe that God has promised to impart divine assistance in your duty; and you will pray in faith that he will fulfil his promise; and thus by the prayer of faith, you will exercise entire dependance on him, for grace adapted to every exigency, and free for every want. The expectation of promised good will buoy up your hearts and animate your exertions. The spirit of revivals will animate your own souls and enkindle the souls of those around you. Your despondency will be turned into hope, and your weakness will become strong. And while you are thus encouraged by promise, and urged forward by hope, "The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in, behold

he shall come, saith the Lord of Hosts." But this leads me to show,

IV. That when the people of God do thus attempt to promote a revival of religion, they may hope to succeed.

With the example of Hezekiah before them, they may derive hope from several distinct considerations.

1. God is able to help them.

This was the hope of the king of Judah. He knew that "in Judah, the hand of God was to give them one heart to do the commandment of the king and the princes, by the word of the Lord." And this is the hope of the church in all ages of the world. Because God is almighty his cause shall triumph. The work of reviving the decayed interest of Zion is great and arduous; but those who are engaged in it have the privilege of looking for its accomplishment to him who can do all things. "Son of man, can these bones live?"—O Lord God, thou knowest!" What other, than a thought like this, could have animated the sinking heart of the Prophet while taking this melancholy survey of the valley of dry bones? What ray of hope other than this, could have lighted up these regions of moral desolation?—"O Lord God thou knowest!"—*We* have no hope, if it is not here. Thanks be to God, this is enough. God has the hearts of all in his hands. He can awaken the attention of the most secure and thoughtless. All their natural powers are under his direction and control. He can make them fix their minds upon what object he pleases. It is his prerogative to open the eyes of their understanding. He can show them their lost and perishing condition, and make them feel their need of a Saviour; and he can operate upon their hearts, and "work in them to will and to do of his good pleasure." There is no obstinacy he cannot control, no stupidity he cannot remove, no saint beyond the power of his quickening Spirit, no sinner beyond the reach of his converting grace. To human view

there may be insurmountable obstacles to the work; but "who art thou, O great mountain! Before Zerubbabel, thou shalt become a plain." God can breathe upon the valley of bones. When his church is hemmed in on every side, Jehovah Jesus can open a way for her through the sea; he can spread a table in the wilderness; he can bring water out of the rock. He can open the heavens and pour down salvation. He can make the wilderness like Eden, and the desert as the garden of the Lord. When Christians undertake to advance the cause of the Redeemer, little as their encouragement may be from every other quarter, they cannot hope too much from God.

2. They may take encouragement from the object they are pursuing.

It is the cause of God. It is the glorious object for which he made and governs the world. It is the object on which his eye and his heart have been fixed from the early ages of eternity. It is the object, which pressed with such infinite weight upon the mind of the Eternal Son that he clothed himself with flesh---became a man of sorrows and acquainted with griefs---was stretched upon the accursed tree, and bowed in agony his guiltless head. It is the object, for which the Eternal Spirit dwells with men. It is the object upon which the three Sacred Persons in the ever blessed Trinity, have fixed their highest and sweetest affections;---It is the glory of God in the salvation of lost men. If you engage in the promotion of this glorious design, you have the confidence that you engage in a cause which meets the approbation of God, and you have a right to hope that God will own and succeed your exertions. "The Lord is with you while ye be with him." If you sincerely attempt to promote the glory of God in the salvation of sinners and the enlargement of his kingdom, you are fellow-workers together with Christ," and how can you fail of your object? If you are interested to promote the same grand de-

sign which he is pursuing in all the dispensations of providence and grace, you may be assured your exertions will not be lost, but sooner or later, and in a greater or less degree, will be crowned with success. "The zeal of the Lord of Hosts" centres in the execution of the purposes of his grace. For this his honor is pledged. It is his highest and noblest work; and if you are engaged with him to promote it, you may expect his approbation, presence and blessing.

3. They may hope to succeed, because it is thro' the instrumentality of their exertions that God designs to build up his kingdom.

In accomplishing the purposes of this grace, the great Head of the Church has been pleased to institute a system of means. It is not because he is unable to work without them; but it is his own sovereign pleasure to work by them. He can convert men without his word and ordinances; but he sees fit not to do it. He can make his word and ordinances effectual to their salvation without the prayers and exertions of his own people; but he sees fit to use them. He does not need their exertions; but he does not work without them.—Their prayers and exertions are as indispensable, as the proclamation of the prophet over the valley of dry bones, or the blowing of the rams' horns around the walls of Jerico. Be it so, that they derive all their efficacy and depend for all their success on the sovereign appointment of God; are they the less necessary? We assume it as a principle of permanent importance, and as the spring of all our efforts, that the prayers of Christians for the effusion of the Holy Spirit, and their exertions for the conversion of sinners, are as much a part of the method by which God is pleased to extend the limits of the Redeemer's kingdom, as the dissemination of the Gospel, the existence of a living ministry, or any other institution whatever.

Here is the broad basis of hope, in every effort to promote a revival of religion. When God is about to pour out his Spirit upon any particular section of his Church, he employs his people in the great and important work. He gives them the spirit of deep humiliation for their sins; he animates their hearts with zeal; and he excites strong desires and fervent prayers for the revival of his declining cause. Though he designs to pour out his Spirit, yet "for this he will be inquired of by the house of Israel to do it for them." And the connexion between the means and the end is indissoluble. The husbandman does not more certainly reap in harvest, when with due diligence he cultivates his soil, than the people of God enjoy a season of refreshing from the divine presence, when they continue in the diligent use of the means to obtain it. The spirit which animates their bosoms is the fruit of divine influence, and God will not check its celestial ardour by a denial of the blessing. He has moved them to the effort, and he will not blast their expectations, by a denial of the blessing. "Who hath heard such a thing? Who hath seen such things?—For as soon as Zion travailed, she brought forth her childen?" —It is not in vain that the church of God cries and strives, and labours, and agonizes for the birth of her offspring. "The effectual fervent prayer of a righteous man availeth much." It has a prevailing influence with God. The entreaties and tears of his people were all foreseen, and his determinations to regard them, all formed in the ages of eternity. God has never said to the seed of Jacob, "Seek ye me in vain."—"Before they call," saith he, "I will answer, and while they are yet speaking, I will hear." The people of God may hope that he will enable them to attain what he moves them ardently to desire and pursue. There is no reason to believe, either from the intimations of his word, or the analogy of his providence,

that he would dispose them to the use of the appointed means, without designing to accomplish the end. In due seasons, they shall reap if they faint not. O Christians; who can tell but the day of blessing is near? Already, I seem to hear the "sound of abundance of rain." While bowing your knees like the prophet on the top of Carmel, some herald of mercy may tell you of a "little cloud that ariseth from the sea," which, though now no bigger than a man's hand, may soon cover the heavens and pour down the refreshing shower. But we may add,

4. In our attempts to promote a revival of religion, we may take encouragement from the fact, that God has so often succeeded the attempts of others.

There would be no end to an enumeration of the instances in which God has appeared for the enlargement of his church, in answer to the prayers and exertions of his people. He appeared in a remarkable manner in favor of Hezekiah and his devout confederates. To human view there was very little ground to hope for success; but in the strength of omnipotence they boldly attempted the arduous design, and the hand of the Lord was with them. Time would fail me to tell of Asa, Josiah, Ezra and Nehemiah, John the Baptist, and the disciples at Jerusalem, who were permitted to behold the abundant success of their exertions for the welfare of Zion. The various instances of the out-pouring of the Spirit which we have enumerated in a preceding part of our discourse, were all in answer to prayer. The abundant success which attended the exertions of the Reformers in the sixteenth century, was a signal testimony to the faithfulness of a prayer hearing God. The night preceding the great out-pouring of the Spirit at the church of Shotts, in Scotland, in the year 1630, to which we have before alluded, was set apart by the people of God in that place, as a

season of prayer. The memorable revivals which took place in this Western hemisphere about the year 1740, were preceded and accompanied by the spirit of fervent supplication for the effusion of the Holy Ghost. The churches were in the habit not only of setting apart days of humiliation, fasting, and prayer, but of instituting *concerts of prayer* throughout large districts of country for the special purpose of waiting on God for the quickening and converting influence of his grace. It may be questioned, whether the history of the church furnishes an instance of united, vigorous, humble, persevering supplication for the effusion of the Holy Ghost, where the attempt has not been owned and blessed.

The present is a day in which this observation is remarkably verified. In our own land the blessing has trodden close upon the heels of effort. Scarcely an exertion has been made, upon ever so small a scale, which has not been *speedily* crowned with a greater, or less degree of success. Cast your eyes over the various sections of the church, and wherever you find the people of God tremblingly alive for the interests of Zion, there you find Zion herself rising from the dust and putting on the garments of strength a nd salvation. Wherever you find the people of God deeply impresed with a sense of their need of a revival, and anxiously desiring it; there, the thoughtless begin to shake off their indifference; there, sinners become weak and saints become strong. Shall I call your attention to scenes which we ourselves have witnessed? Three or four times within three years past, we have appeared to be just on the eve of a revival. And you will hear me witness that those were seasons of deep reflection and fervent prayer. Short and transitory as they were, the amount of blessing far transcended the effort, and let it be recorded, that the most of those who from time to time have been added to our communion, date

their impressions of the importance of personal godliness from those seasons of short, though general solemnity. So it ever has been, and so it ever will be. God "is not a man that he should lie, nor the son of man that he should repent." He has so visibly smiled upon the pious exertions of his people, that they may always hope for his blessing when they are sincerely and steadfastly engaged to promote a revival of pure and undefiled religion.

Thus, my brethren, you have seen what a revival of religion is—the necessity of such a revival among ourselves—what ought to be done in attempting this great and good design—and the reasons we have to believe that we may succeed in the attempt. Such are our wants; such our duty; such our hopes. It is under the weight of such considerations that we urge you to begin another year. Time is passing away. The season of revivals, the day of grace will soon be over. We live within the empire of the King of Terrors. "It is appointed unto men once to die." From the fatal hour of the first apostacy, every passing year has been conducting its millions to the tomb. How multiplied the trophies of the Dread Destroyer! "How populous, how vital is the grave!" How many are this year, to be summoned from the proud height of their expectations to the dark and narrow house! How many favorite schemes of enjoyment are this year to be frustrated! How many scenes of eagerly anticipated happiness are this year to be overshadowed by the darkness of the grave! How many are this year to give up their last account! When I look around me, and anticipate the awful events which another year will disclose; when I contemplate the solemn truth, that with many of my audience, the scenes of time, the day and means of grace will come to an end this year; and many who now hear me will this year become the inhabitants of boundless Eternity; I am ready to ask,

Must another year pass away without a revival of religion? Christian brethren, we must awake! You see that under God, it depends on you, whether this year shall be a year of revivals, or a year of barrenness and stupidity. If any of us should be separated till another New Year's day, and could we then be permitted to look back upon the year, as a year when the hand of God had been signally visible, and his grace and glory signally manifested in behalf of this part of his kingdom, what an animating review! what a joyful day! O my bosom heaves to think it possible! My heart beats high with hope to be allowed the privilege of viewing it probable. My eye kindles with joy to anticipate it as certain. And is it not possible? Is it not even probable? And what prevents its being certain, but our stupidity, indolence, and unbelief? Let not that day reproach us. Come, brethren, shake off that spirit of indifference and inactivity, and pour forth all your ardour, and let go all your energy for the cause of the Redeemer. You may lose all anxious regard for the honour of God, and all tender solicitude for the souls of men; you may remain stupid and slothful; but your negligence will hedge up the way of life, and people the world of perdition. If this much-loved portion of God's vineyard does not become like the barren heath; if it does not continue to be parched with the droughts of summer and desolated by the winds of autumn; you must enrich it with your prayers, you must water it with your tears. Though you are entirely dependent on God, though every effort will be fruitless without his blessing, yet you have as much encouragement to act as though success were depending on your exertions alone. With what freedom, with what boldness, with what constancy, with what full assurance of faith ought you to approach the throne of grace for dying sinners! Let there not be a child of God among us who does not feel his obligation to this duty. Let the old

and the young, let male and female, let rich and poor unite their hearts in this glorious work. It is worthy of remark, that in the places where God has been pleased during the last year, to pour out his Spirit, *the exertions of pious females* have been abundantly blessed. The prayers, the visits, the varied efforts of females may do much, very much. It is time, ye disciples of Immanuel, for *your* exertions for the Redeemer's kingdom, to be called forth in a more decided character. Let the female members of this church be formed into little circles for prayer; let not a week pass without seeing five or six of you assemble in different parts of the congregation, and lifting up your voices in the name of the great High Priest of your profession for the effusion of the Holy Spirit. "Ye that make mention of the Lord, keep not silence, and give him no rest till he establish and till he make Jerusalem a praise in the earth."

Let us bear this subject upon our hearts. Let us bear it into our closets. There let the sacred fire be kindled, that shall burn deep and last long.—There let us bear this subject together. It must be no divided, no partial effort. It is not the way to promote a revival, for any of God's dear children to hang back in this magnanimous enterprize.—There, let us bear it now. It is not the way to promote this good work, to sit down and feel that you must wait God's time. This slothful spirit is the bane of the Christian church. The pretence of waiting God's time is but a miserable excuse for doing nothing, and is in reality, nothing less than asking God to wait yours. There, let us bear it with hope. It is not the way to advance this glorious object to say, we have no right to expect it. Expect it you may; expect it you must. Already the Redeemer waits to call the church from her obscurity; to cause the "day to break and the shadows to flee away."

I am sensible that I say very little, when I say the importance of this subject is not half realized. Would to God it were, by every minister of the gospel—by every church—by every private Christian in our city! "Then would our light break forth as the morning, and our health spring forth speedily, and our righteousness should go before us, and the glory of the Lord should be our rere-ward!" Look down the long descent of future ages. Draw aside the veil and take one glance at immortal glory, one glance at everlasting burnings, and then tell me what you think of revivals of religion. O for some fellowship with the bleeding Lamb of God in his unwearied exertions, in his prayers and tears, in his agony and bloody sweat for the salvation of men!

But I ought not to conclude my discourse, without one word to you, beloved hearers, who are still strangers to the grace of God. You have been permitted to live another year. It has been a year of revivals all around you, but in the holy sovereignty of God, we as a city and as a congregation, have been passed by. And the consequence of this lamentable fact is, that *you* are left to begin another year without God and without hope in the world. Forbearing mercy has passed the limits of another year, and is almost exhausted. This year, you are setting your faces toward the grave. Oh! who can tell but the mandate is gone forth, and some lingering illness, some acute disease, some fatal providence is at the door to cut thee down! You may cherish the vain presumption, that you have many years to come; but the fond expectation will not ward off the shafts of the destroyer. That bloom shall fade; that sprightliness shall languish; that vigor shall decay. You shall be "cut down as the grass, and wither as the green herb."

You may procrastinate the work of repentance; but death will not procrastinate the work of desolation. You may delay to obey the divine com-

mands; but death will not delay to execute the divine commission. What an eternal all hangs upon the brittle thread of human life! Think, beloved friends, think what it will be to enter, this year, upon the untried scenes of eternity! Will it be to be delivered from an evil and distracted world, and be at rest with God? Will it be to sin and weep no more? Or will it be, to enter upon a world of wo; there to rest not day nor night; there to weep, and wail, and gnash your teeth? And so soon, fellow-sinner? Must the door of hope be closed this year? It is in my heart to wish you all a happy New Year; but O, what a year will it prove *to you,* if this year place you beyond the reach of mercy!

THE

UTILITY OF LEARNING TO A YOUNG MINISTER CONSIDERED;

IN A

DISCOURSE

DELIVERED AT THE MEETING-HOUSE IN FAYETTE-STREET, JUNE 14, 1814;

AT THE ANNUAL MEETING OF THE SOCIETY OF CORRESPONDENCE IN NEW-YORK, WITH THE BAPTIST EDUCATION SOCIETY IN PHILADELPHIA, FOR THE PURPOSE OF EDUCATING PIOUS, GIFTED YOUNG MEN, CALLED BY THEIR RESPECTIVE CHURCHES TO THE WORK OF THE MINISTRY.

BY JOHN STANFORD, M. A.
ONE OF THE TRUSTEES OF SAID SOCIETY.

TO WHICH IS ADDED, THE ANNUAL REPORT OF THE CORRESPONDING SOCIETY.

WITH AN APPENDIX.

Give attendance to reading, to exhortation, to doctrine.—Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all.—*Paul to Timothy.*

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1814.

AT a General Meeting of the New-York Corresponding Society for the education of pious young men for the work of the ministry,

RESOLVED, That the thanks of this Society be given to the Reverend JOHN STANFORD, for his excellent Sermon preached this day before them, and that he be desired to permit the same to be printed for the use and benefit of the Society.

JOHN WILLIAMS,
ARCHIBALD MACLAY,
LEONARD BLEECKER,
} *Committee.*

New-York, June 14, 1814.

SERMON, &c.

TITUS ii. 8.

SOUND SPEECH THAT CANNOT BE CONDEMNED, THAT HE THAT IS OF THE CONTRARY PART MAY BE ASHAMED, HAVING NO EVIL THING TO SAY OF YOU.

THE solemnity and importance of the christian ministry increase with our years. From this persuasion, Paul the aged wrote his epistles to Timothy and to Titus, to discharge the important duties devolved upon them, and, that they might know how to behave themselves in the house of God. And these injunctions, unquestionably, stand as equally necessary for the practice of every man, in successive ages, who shall assume the character of a minister of Christ. Among the exhortations of the Apostle, he thus enjoins Titus, *In all things showing thyself a pattern of good works: in doctrine, showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you.*

Sound speech in a minister, is an important, valuable requisite; *it cannot be condemned.* The advantages of it to others, is of equal utility; for, those of *the contrary part, thereby may be ashamed;* whether of their sentiments or their practices. At the same time, this success

will not fail to ensure a corresponding respect for the speaker himself, *they having no evil thing to say of him.*

Sound speech is founded upon sound doctrine, and dictated by a sound mind. The holy scriptures contain *a form of sound words.* 2 Tim. i. 13. Each having their expressive meaning, bear the stamp and perfection of divine truth in Jesus, and will stand the strictest investigation, whether by its friends or its opposers. It is also *sound doctrine.* Tit. i. 9. It has never deceived the hope of any believer, lays a permanent foundation for salvation, experience, profession, and perseverance to eternal felicity. Herein the mind of God is unfolded; the word of prophecy has been fulfilled to this day, both in the ministry of Christ, and in the writings of the Apostles; in which the harmony and stamp of truth are manifest. In order to receive and to build upon this sound doctrine, a sound mind must be possessed; for, against it, our carnal prejudices form numberless objections. This, therefore, must be produced by the Holy Spirit of truth; whether in christians generally, or in the ministers of the gospel. Paul acknowledged the reception of this favour from above. *God hath not given us the spirit of fear, but of power, of love, and of a sound mind,* 2 Tim. i. 7. Now, *as a man thinketh in his heart, so is he;* and, *as out of the abundance of the heart the mouth speaketh,* it must be obvious to all, that it is absolutely necessary, that *sound doctrine* must be the basis of *a sound mind,* in order to produce *sound speech.* Without which, it must be expected the lips will pronounce erroneous sentiments, contrary to the mind of God revealed in the scriptures, and equally injurious to the interests of guilty sinners. Those, however, whom the Lord is pleased to call into the ministry of the gospel, will, more or less, happily experience

what sound doctrine, and a sound mind mean, never failing, so far as they know it, to declare the whole counsel of God.

The advice of Paul to Titus, I presume, was intended for the purposes of his general conversation; and more immediately for his public ministry. *In all things showing thyself a pattern of good works, in doctrine uncorruptness, gravity, sincerity.* This uniform general conduct of a minister is of the greatest importance in his family, his visits to his flock, his attendance on the sick, and his intercourse with general society. *His speech must be always with grace, seasoned with salt, that he may know how to answer every man,* Col. iv. 6. Thus, his conversation will be as it becometh the gospel of Christ; an example to believers, sincere, instructive, affectionate, and solemn; setting the most impressive and amiable pattern to all around. Besides, it is a fact, which must be admitted, that, as a man is in his study, and in his general conversation, so will he appear in his public ministrations, and receive a correspondent attention from his hearers.

Sound speech, in the public ministry of the gospel, is undoubtedly expected. This not only relates to a clear, correct, forcible pronunciation, but the communication of sacred truth, in a solid, conspicuous manner, without the shadow of ambiguity. Not according to the dogmas of men, but in the pure letter and spirit of divine truth. Every man, therefore, should preach as did Paul; *not with enticing words of man's wisdom, but, in demonstration of the spirit and of power;* clothing his ideas, and confirming his doctrines in the pure language of scripture.

The benefits to be produced by sound speech, whether in conversation or in preaching, are many and valuable. Especially, as there are to be found persons of a *contrary part.* That is, inimical to the truth of Christ, and rejecting its influence. Some denying the authenticity of revelation; others the divinity of Christ and of the Holy Spirit; while others disclaim the idea of salvation alone through the obedience and death of the Lord Jesus. When, therefore, sound speech is employed with faithfulness and tenderness, resisting gainsayers, it is frequently the case that thereby God so convinces them of their errors, that they no longer condemn, and have no evil thing to say of such a servant of Christ. May such effects more abundantly appear!

That the mind, and the powers of speech are capable of improvement, will not easily be denied. Man, with his various faculties, is a creature of growth; and for this reason Paul so strongly recommended Titus to cultivate sound speech. In the early stages of life, we know comparatively little; our knowledge, both natural and sacred, is progressive by instruction, and in proportion to our years we learn the inestimable value of a sound mind, and the importance of cultivating sound speech. The organs of speech are justly analogous to an instrument of music. When the artist has finished his instrument, it must necessarily be attuned; and in its continued use, frequently demands the retouch of his hand to preserve and increase the melody of sound. That the comparison between the faculty of speech and an instrument of music is scripturally correct, you have only to recur to the Lord's address to Ezekiel on the reception of his ministry among the people. *Lo, thou art to them as a very lovely song,*

of one that hath a pleasant voice, and can play well upon an instrument, xxxiii. 32. By the voice we convey our sentiments and feelings to each other, through the medium of the ear. And, by the same mean, the minister of Christ engages the attention of his hearers, convinces the judgment, consoles the afflicted, and conveys pleasure to the attentive assembly. For this reason our Lord sent forth, not angels, but men, endowed with speech, to preach the gospel to every creature.

From these general reflections, arising from the text, I presume you must be convinced of the importance of sound speech being cultivated by every minister of the gospel for his increase in private and in public usefulness. And, if this be admitted, ought we not to exert every justifiable effort in favour of our rising ministers to obtain so important an acquisition? It is confessed, that, for years, many of our religious denominations have not only neglected to afford young men necessary aid to cultivate their gifts; but to such a measure they have manifested a mistaken opposition.* It is with pleasure I perceive this prejudice gradually to subside. Efforts are now making to assist our pious young men for their attaining useful knowledge. An Institution is formed, the present scite of which is in the city of Philadelphia; and a corresponding branch with which in this city, is now convened, being their first anniversary.

* Since the delivery of this discourse, the author has received correct information, that the Rev. Isaac Eaton, A. M. late of Hopewell, in New-Jersey, had the honour of being the first person among the American Baptists, who opened a seminary for the education of youths for the ministry. It continued eleven years, and produced many learned and valuable men.

Edwards's Hist. Vol. 2, p. 49.

Upon this occasion, therefore, it may not be improper or unacceptable for me to recite to this assembly, some of the different branches of instruction, with their utility, which, under the blessing of God, are afforded to our students, in hope of their more abundant usefulness.

Reading. This is obviously necessary. We have no instance in which Christ sent out any of his disciples to preach who were incompetent to read. Paul enjoined Timothy to *give himself to reading*. And if this was necessary to Timothy, who knew the holy scriptures from his youth, how important is the admonition to every young minister of the gospel! We can have no hesitation in saying, that Paul himself was a man of general reading; and, upon necessary occasions could quote the heathen poets. Indeed, general reading is one way for knowing humankind, and which is very important to every person, especially in public life. I presume Paul, by this injunction to Timothy, did not only wish him to pursue a private course of reading, but of publicly reading the word of God; for it is easy to be perceived that this is connected with *exhortation and doctrine*. 1 Tim. iv. 13. Paul, in the name of the Lord, charged that his epistle to the Thessalonians should be read to all the holy brethren. 1 Thess. v. 27. I am therefore persuaded, that the reading of the scriptures should make a part of public worship; and that it is necessary a young minister should learn the art of reading distinctly, and solemnly, for the edification of the congregation. A man may be a good preacher, and at the same time a very indifferent reader; but, a good reader generally makes a more correct preacher. For these reasons it is we wish our young men scrupulously to learn the art of reading; which, in itself, is so proper and beneficial to the public.

Grammar. No one surely will question the utility of qualifying a public speaker for addressing his audience in his own language, with a degree of correctness, in order clearly to be understood. For the want of which, many have been at a loss to convey their ideas, and failed of giving desirable instruction. And in fact it must be an acknowledged disgrace to any society to withhold this branch of education from any one who is solicitous to deliver his discourses in correct, plain language, suited to the various classes of his hearers, without their being offended by a multitude of barbarisms.

Logic. This is the art of using our reason upon a subject, to investigate its nature, extract the principles on which it is founded, and from them draw such just conclusions, as may convey salutary conviction to the heart. This branch of study is of great utility to a minister, in order to understand the principles of doctrine, and rightly to explain many texts in the word of God, so as to render them plain and intelligible to their hearers.

History and Geography. These I combine, for the one is connected with the other. History is the record of facts in relation to individuals, families, cities and nations. Geography is the knowledge of the earth; the climate, soil, productions, trade and commerce of its various countries. The knowledge of these are found extremely useful to enlarge the intelligent mind, and certainly must be valuable to every young minister. But the history and geography of the Bible are of importance to every student in divinity, for explaining the countries, persons and habits, therein described, in order to illustrate metaphors and various texts of importance.

Philosophy and Astronomy. Various are the definitions and boundaries of these sciences. It is sufficient for me to say, that *Philosophy*, in an abstracted sense, is the study of the laws of nature, as exhibited in the animal, vegetable, and mineral kingdoms, and of those subtile elements of which they are composed. *Astronomy* more immediately leads us from earth to contemplate the celestial bodies; the sun, moon, planets and stars; with all the variety of phenomena which relate to the skies. All these are subjects for the most sublime contemplation, as the astonishing production of the Almighty! And, in the study of them, a minister will be far more competent to explain the rich truths of the everlasting gospel. Indeed, whatever contemplations philosophy and astronomy may dictate; from the sun in the firmament, down to the massy rock, the trees of the wood, the rose of Sharon, or the grass of the field; the knowledge of their nature and properties will furnish him with the most charming ideas of the person and benefits of the Lord Jesus.

Chronology. This is usually called the doctrine or history of time. This, to a divinity student, is necessary to ascertain the various events and epochs of the world; and, particularly in relation to the coming of Christ, with the different periods in which prophecies have been, or shall yet, be fulfilled.

Composition. This is an important part of education. It is the art of classing and clothing our ideas in such order and language as to render them conspicuous to others, whether in writing or preaching. By this knowledge a young man will more habitually investigate his subject, possess it with stronger energy, and under the light of the

Holy Spirit upon his mind, will be enabled so to *study, as to prove himself a workman that needeth not to be ashamed, rightly dividing the word of truth.* This science, in its various branches, is of equal utility for the private duty of the study, as in the public ministration of the gospel. In fact, it is reducing every other acquisition of learning to the point of practice. Besides the labour of the mind and lips, there are many important occasions which demand the exertion of the minister's pen, whether for the communication, or the defence of the gospel; necessary rules for which, in early life, must produce incalculable advantages to the cause of religion.

Oratory. Or, the public delivery of a discourse. Many a good sermon has been thrown away, in the estimation of hearers, by the preacher standing in the desk, apparently as cold and inactive as a statue of marble; and, on the other hand, the good effects of a discourse have been destroyed by unnatural gestures and a vociferating voice. These extremes we wish to be avoided; and, they will be avoided, when a young preacher receives necessary instructions, feels the warmth of his subject, is taught to follow nature, and to preach with the ability which God giveth. This will not fail to make him chaste, solemn, lively, and engaging. In this the young preacher is to be expected to make himself master of his subject; the nature and variety of the human passions which it may dictate, so as to express them from the feelings of his heart with corresponding tones of the voice, and actions of the body. Now, as Apollos, a servant of Christ, and mighty in the scriptures, was *an eloquent man*, we can have no hesitation to assist our young ministers to cultivate their pulpit talents.

The different branches of education which I have enumerated, are necessary to make a good English scholar; and must be valuable to every young person devoted to the ministry of the gospel. To these I must add, what we more generally call a course of classical education.

Latin. In this tongue there have been, and still are, many valuable volumes in divinity, produced in Holland, Geneva, Switzerland, and other European countries, and an ability to read them must be very useful. In the course of our modern publications, there are frequently introduced quotations and technical terms, in latin, which it is desirable a young minister should understand. Besides, a knowledge of the Latin, many words of which form the origin of our own language, will materially assist in producing a more correct English scholar.

Hebrew and Greek. In these languages, the Holy Scriptures were chiefly and originally written; the knowledge of which surely cannot fail to afford the highest interest in a critical examination of the sacred text.

The last and most important branch of all study is Theology. By this we do not so much mean a course of reading Bodies of Divinity, or of Expositions, however in themselves excellent: but, the knowledge of the pure fountain of the word of god. By this we by no means wish to insinuate that our young men were previously unacquainted with the scriptures; but a minister being instructed to know the connexion of histories, doctrines, and prophecies of the word of God; with the methods of study, and the application of them to various characters, must certainly be of the greatest advantage, and

thus he will prove himself a scribe, well instructed, bringing forth out of his treasury things both new and old. We therefore wish our young men to become BIBLE MINISTERS. To these I must add, the knowledge of the history and the government of the church of Christ; the composition of sermons, and a variety of other information of the kind, which will enable him to proceed in the work of the gospel with more sacred facility and usefulness. For want of this early instruction how many promising gifts have been stifled in the bud. And how many of our beloved ministers, even of advanced years, regret the want of such opportunities for instruction in early life?

We wish it scrupulously to be observed, that in all our attempts for the improvement of young ministers in useful knowledge, we look to the divine Spirit of Christ to sanctify their studies, and make them more able ministers of the New Testament, and increasingly useful to the church of God. One would be disposed to imagine that none would call in question the utility of the course of education which I have recited. In my estimation, it is impossible it should be so, except by persons who either had no opportunity for learning; or, which is more generally the case, by those who had no inclination or capacity for improvement. As, however, some may possibly have mistaken prejudices against instructing pious young ministers, I think it my duty upon this occasion, to attempt to remove some of their more prominent objections.

OBJECTION FIRST. *We do not wish men made ministers.* ANSWER. Neither do the societies with which I am connected. Every student we receive must produce a testimonial of his christian character and license to

preach from the church of which he is a member. In addition to this, on the candidate's appearance at our board, he is scrupulously examined on the subjects of his experience as a christian; his faith in the fundamental doctrines of the gospel; the grounds of his call to the ministry; and his reasons for desiring the benefits of education. All this previous to his admittance to the institution; and if approved, he receives the necessary letter of commendation. So far, therefore, from our being chargeable with *making men ministers*, we firmly believe, in the judgment of charity, that the Spirit of Christ has already made them ministers of the gospel. Of course, this objection cannot be applied to the Education Society.

Objection Second. *Learning makes young ministers proud; and, they are less capable of preaching to those who are of a plain comprehension.* Answer. It is confessed that there is a class of men vainly pretending to a species of knowledge, which, as Paul expresses it, *puffeth up.* And there is an obvious difference in the natural mind of those who are really learned, some are more humble, while in others, pride appears interwoven in the very texture of the heart. But, it is the design of divine grace to refine the passions, and clothe its possessor with humility. While, therefore, we have an impression that our students are possessed of this grace, with all the advantages we can afford them, we seriously hope they will listen to the voice of Jesus: *Learn of me, for I am meek and lowly in heart.* We must ever remember that pride is the offspring of ignorance, and that sanctified knowledge will never fail to produce the amiable fruit of humility. Perhaps, however, the objector

may reply, "did not Paul bid the Colossians *beware lest any man should spoil them through philosophy and vain deceit, after the tradition of men, and after the rudiments of the world?* Why, then, inculcate young ministers to pursue such forbidden subjects of education?" Granted. Paul did so caution the Colossians; and at the same time stated, that this defection or spoliation, would only occur when such studies were pursued, *not after Christ.* Col. ii. 8. While, therefore, our students study after Christ, there is no expectation of their being spoiled. Science, hallowed at the foot of the cross, will expand the ideas, ennoble the soul, and render the minister more fertile in explaining the sublime truths of the everlasting gospel.

That a learned minister cannot descend to plain capacities for their instruction, arises from a mistaken idea of the intention and utility of learning, and a gross denial of positive truth. It is a fact, that a man of sound education, can not only descend to the lowest capacities, but will preach with less ambiguity, convey more instruction in a shorter compass, and be more impressive upon his hearers. This will always be found the result of that learning which is sanctified by the spirit of truth, and mellows the understanding. An instance of this we have in the ministry of the Apostle Paul. Though he was a man of extensive education, in his general discourses and in his letters he used great plainness of speech, and simplified his subjects so as to suit the capacities of those whom he called babes in knowledge. But, at the same time, when opportunities offered, he could display those powers of eloquence, which have been the admiration of ages. Can it be deemed a crime in any learned minister to follow so bright an example? This objection, therefore,

needs only to be reviewed with a very small degree of attention to afford a very powerful conviction that it is altogether the result of false ideas, and will readily be abandoned.

Objection Third. *The most illiterate preachers have been the most useful; and therefore the less learning the better.* Answer. That God, in various periods of time, has raised up men who were deficient in human learning, and made them the honoured instruments in the conversion of sinners, is so far from being denied, that it claims our devout gratitude to the Lord of the harvest, and demands our esteem for such fellow-labourers in the great field of the gospel. Even some of Christ's immediate disciples were men of plain education. But then, it is equally true, that many men of God, endowed with learning, have been, and still are, equally successful, under the power of Christ, in bringing sinners to the knowledge of salvation. Both these instances are obvious in the past as well as present history of the christian church. The objection, therefore, must arise from an uninformed mind, and probably bounded by his own immediate connexions. How far the objector may be disposed to accompany me, I think it my duty to follow him a few steps further.

The Lord Christ, as the great head of the church, bestows grace and gifts upon his ministers to fill those departments in which he designs their usefulness and his glory. On his ascension, *he gave some apostles, and some, prophets; and some, evangelists; and some, pastors and teachers, for the edifying of the body of Christ.* So, in reference to the structure of the human body,

which is explained by Paul, *the eye hath no need to say, either to the hand or to the foot, I have no need of thee.* In this diversity of gifts and stations, assigned to the ministers of the gospel, there is no small comparison to be drawn between them and the servants of Solomon engaged in building his Temple. A company was employed in the forest of Lebanon to cut down trees, and form the necessary dimensions. Others dug stones from the quarry, and the masons hewed and polished them for the building. A separate class of workmen raised the edifice, while others made and adjusted the exquisitely beautiful ornaments. Yet all these men, with their diversity of talents and employments, were interested in building the same magnificent temple; each served the same king, and received their wages out of the same treasury. It is equally so under the reign of the greater Solomon, Jesus Christ, the Prince of Peace, who employs men of various talents and offices in building the gospel Temple; each receiving the fruit of his own labour from the treasury of his grace. Pleasing reflection this to every faithful servant of Jesus! While some are employed for the purpose of conversion, like the cutting down of trees, or the digging of stones from the quarry; others collect the materials, and form them an holy temple in the Lord; and, others again, are raised by more critical and extensive knowledge, to adorn the whole with the rich variety of gospel truths, rendered more attractive by the alluring charms of persuasive eloquence.

It may now be asked the objector, whether *the least learning the better*, would have completed the temple of Solomon? Or, whether different degrees of knowledge were not necessary to the respective workmen? To sup-

pose the contrary, must be a high reflection upon the wisdom of Solomon. But the reflection is much stronger on the wisdom and sovereignty of Christ, who, in his providence, affords means of instruction to the ministers of his grace for the edification of his church. If, however, the objector prefer for himself a minister without learning, he is certainly entitled to his choice; but his objection can have no weight with persons of a contrary description.

Objection Fourth. *God does not need learned ministers to aid in his work; he can do without them.* Answer. If God stands in no need of human wisdom to aid in his work, I am certain he stands not in need of human ignorance. From the face of this stated objection, the answer to the last might be deemed sufficient, yet, as this will admit of some further investigation, we shall pay to it the necessary attention.

The merit of this objection must be determined by ascertaining whether Christ has ever employed learned ministers in his work? That Luke, the evangelist, and Paul, the apostle, were men of learning, cannot be denied; and yet God by their pens has performed that work which is for the benefit of his church in all ages. The holy scriptures were originally written in Hebrew and in Greek; what would you do with the bible in those languages? Do you understand Hebrew? No. Can you read Greek? No. What use then would the word of God be to you if it had not been translated into your own language? You would have been as ignorant of the way of salvation as an heathen. And whom did the Lord raise up to accomplish this translation? Were they men of ordinary capacities?

Certainly they were of sound mind, and thoroughly trained in schools of science. It was foretold that *false teachers should arise and deceive many.* This has been verified in every age; and, by these baneful means, great have been the aboundings of error and superstition. Still, the Lord left not himself without witnesses. When papal darkness covered a great part of Europe, God raised up Luther, Calvin, Zuinglius, and many others; men of grace, endowed with classical knowledge, and who, by the power of Christ, shattered the walls of error, established the church, and opened the door for the wider spread of the ever-blessed gospel. From that to the present period, the truth of Christ has not existed without its virulent opposers; but God has not failed to reserve to himself able and faithful servants, who, by their preaching and writing, have put to silence the ignorance of foolish men. Europe and America can boast of such gospel champions; many of whom are yet preserved in life, as the defenders of the truth of Christ. It must not be forgotten that, impressed with an affecting sense of the state of the benighted heathen, many pious persons, in our country, are making strong efforts to send gospel ministers to several parts of India, competent to translate the scriptures into the languages of the east. To whom must we look for persons adequate to the task? Not surely to those of our brethren who have had no means of education; they can be of use only in their own departments; we must look to the Lord alone to bless our means of instruction, to prepare men for so important a designation. As, therefore, it has been demonstrated from facts, that the Lord has employed men of learning for the accomplishment of his work, in different ages, and that a succession of such is still necessary, the objection will readily be withdrawn by all those

who are willing to exchange a mistaken opinion for the truth.*

Reviewing the four Objections which have been stated, with the Answers returned, it is with christian candour we draw the following conclusions.—We look alone to the Lord to continue a succession of faithful men, as ministers of his gospel.—That whatever effects learning may have upon some men, whether to make them unprofitable or despised, we believe that whenever it is sanctified to men of grace, it will invariably produce the most amiable temper, and the greatest usefulness to the public. And, although many who have not had the desirable advantages of education, and yet have been blessed of the Lord in their respective stations, they demand our most affectionate esteem. As God has blessed, and continues to bless, the means of education for greater usefulness, we most cordially and thankfully embrace the opportunity which his providence now affords us to assist our pious young men with those means of instruction which may render them more useful in such stations to which hereafter they may be appointed.†

* Let the objector bring to recollection, Whitefield, Gill, Hervey, Romaine, [illegible], Smallman, Manning, Tennant, Edwards, with many others, recorded on the page of history; men of classical knowledge, eminent in preaching the gospel for the conversion of sinners, as well as their writings. This simple method, it is presumed, will create a blush, and induce him never again to reflect upon the will and providence of God, for affording classical knowledge to many ministers of his gospel. For, if he had pleased to have done without them, he would not have produced them.

† In addition to the utility of education to a Minister, as stated in this discourse, we observe, that providence frequently places a minister over a

The only remaining duty for me now to discharge is, to conclude with two short addresses.

The Officers and Members of this Corresponding Society—

You are closely connected, my brethren, with an Institution which promises utility to the cause of religion, and which we hope will be continued when our heads may be laid upon the lap of earth. Be not, therefore, weary in well doing. We cherish a lively hope that the young persons who have been, or may yet have the privilege of education by this Society, may be so blessed of the Lord, in the pursuit of their studies, as may render them more useful in the great work of the Redeemer, and in which we are all so deeply interested.

To the Congregation. As you have already heard the first annual report of this Society, you, of course, will consider it in its infancy. Considerable exertions have already been made by its friends in this city; but still, increasing funds are greatly required. The collection to be received this evening will be appropriated to that object, and it is hoped, a persuasion of the promising utility of the Institution will prompt you to a generous liberality. Still, your pecuniary aid is not all we solicit. We ask your devout prayers, not only that God would smile upon our endeavours, and bless our young brethren in the pur-

congregation which, however disposed, is incompetent to give him an adequate support. But, the course of education bestowed by this Society upon young men, may assist them to become competent teachers of youth, whether in a public or private seminary, as well as to instruct their own children, which will certainly aid in the comforts of his support, relieve the anxiety of his church, make him more independent, and render him doubly useful to the community.

suit of their respective studies; but, that many other young persons may be so called of the Lord as to receive from his hand the banner of the gospel, that it may be more abundantly displayed in the world. Can pious parents have no solicitude that their gracious sons should engage in this most honourable service? Can ministers and churches forbear to pray for, and encourage young persons of spirituality to go forth in the name of the Lord? How many, in preference, choose the judicial and medical departments; and how few indeed is the number of those who possess a heart glowing with love to the Redeemer, and are proportionably impressed with the value of immortal souls, as to constrain them to preach the gospel of Christ! Do we sufficiently look after, and encourage such pious, gifted members? Perhaps not. Bring to recollection the lamentation concerning the church, and let us apply it in good part to ourselves. *There is none to guide her among all the sons whom she hath brought forth: neither is there any that taketh her by the hand, of all the sons she hath brought up.* Isa. li. 18. I speak to you the more freely, not only from the solemnity and importance of the subject, but, from my advanced years, and an ardent solicitude to see many young men of grace and talents take Zion by the hand in a pure ministry before my eyes are closed in death. Let me then conclude by enjoining you to pray for the peace of our spiritual Jerusalem; from a persuasion of this promise, *they shall prosper that love her.*

END

REPORT

Of the New-York Board of Correspondence with the Baptist Society in Philadelphia, for educating young men, called by the Churches, to the ministry of the gospel.

BELOVED BRETHREN,

THAT the cultivation of the minds of young men endowed by the grace of God for the work of the ministry, and whose moral deportment, with the concurrence of the churches to which they respectively belong, is of the highest utility to the church of God, on mature reflection, will not be denied. While we believe that the Lord can, and often has, performed the good pleasure of his will in the conversion of sinners by means of the most uncultivated in science; it is an equal fact, that in his Providence he has afforded means of instruction to men for investigating the sacred text, defending his own truth, exposing error, and establishing the faith of his church. To this it is we are indebted for the translation of the holy scriptures into our own language; as well as the defence of divine truth against erroneous assailants, and the vindication of the doctrines of christianity. And, indeed, if the churches of Christ in the present day, are so energetic in diffusing the knowledge of the gospel in various climes; how is it possible that this can be effected unless missionaries for the purpose are possessed with adequate knowledge? The great Head of the Church has declared that the gospel shall be preached as a witness to all nations. And shall not the same Lord ordain means for the in

struction of his servants to answer the important design? If the fact be admitted that this gospel must be preached as a witness to all nations; then, of course, it follows, the word of life must be translated, preached, and received in the very languages of the respective countries who understand no language but their own. We state these plain observations to you, from a conviction of our meeting the opening intellect of our pious young men with such assistances as may facilitate their future usefulness in such departments as the Lord may determine.

However necessary this statement, it is confessed that the object of the Institution of which you are both patrons and guardians, is not immediately to prepare our young men for foreign missions, though thereby a groundwork may be laid; but, to afford them instruction in the knowledge of their native tongue, so as to write, read, and speak with acceptance: and equally so, as their time and talent may admit, to derive a competent acquaintance with those languages, in which the holy scriptures were originally written; that thus they may be more prepared to understand the mind of the Spirit, and become more able ministers of the everlasting gospel.

In this our first annual Report, we inform you that under your patronage, we have sent to the seat of the Education Society in Philadelphia, under the tutorship of Doctor William Staughton, Charles Sommers, Greenleaf Webb, and Thomas Roberts. Sommers and Roberts are still residents. Webb retired at the expiration of three months. Besides which, there is in the institution, one young person from Baltimore, and one other, a resident in Philadelphia.

To the last annual meeting of the Society in Philadelphia, as a general board, we deputed brethren A. Maclay, J. Withington, and E. Probyn, as your representatives. On their return they made their necessary communication on the 7th of October, 1812, to the board; the extract from which is as follows: "That

the meeting was exceedingly agreeable; that our delegates were highly pleased to find that the brethren in Philadelphia engaged to promote the interest of this institution, by opening public subscriptions. They were of opinion that the students had made great progress in Latin, Geography, and in Logic; besides which, they produced specimens of their composition every week. Doctor Staughton, as well as the whole board, testified their warm approbation of the diligence and virtuous deportment of the students, and which cannot but be highly gratifying to this board." Since that period, we have received, from unquestionable authorities, information of the continued improvement of the students in the various branches of education assigned them.

As your board of Correspondence, we have thought proper to recommend to the General Society in Philadelphia, certain alterations to the constitution; especially that its benefits should be extended to the United States generally.

It is with peculiar pleasure this board communicates to you, the high sense it entertains of the ability and assiduity of Doctor Staughton, in the high department in which he is placed; and add our fervent desires for the continuance of his life and usefulness.

The accounts of your Treasurer have been duly audited by the Committee appointed for the purpose, and it appears, upon examination, that the sum of eight hundred and thirty-six dollars have been received and expended since the formation of the society.

From this Report to you, dear brethren, we hope for the continuance of your prayers and pecuniary aid. This Education Society is confessedly in its infancy, and we anticipate the blessing of the Lord upon your efforts, with other branches of

the general Institution, which may render it still more abundantly prosperous for many years to come, when our heads are laid in the silent grave.

Signed by order and in behalf of the Board in New-York, this 14th day of June, 1814.

EDWARD PROBYN, Secr'y.

*** *Subscriptions to this Institution will be thankfully received by Nathaniel Smith, Treasurer,* 149 *Broadway, and Edward Probyn, Secretary,* 12 *Vandewater-street.*

APPENDIX.

THE author of the preceding Discourse, having for many years paid attention to pious young men, devoting themselves to the ministry of the gospel, and having formed his mode of instruction into Lectures, which are equally calculated to assist private, intelligent Christians, of all denominations, the more accurately to study divine truths contained in the holy scriptures, he purposed to present them through the medium of the press to the public attention. Though, hitherto he has been deterred from his design by the inauspiciousness of the times, and the stagnation occasioned by the calamity of war, if his life is spared, he hopes in a more favourable period to publish the volume. He however employs the waste pages of this publication by presenting to the public a prospectus of the subjects of his Lectures; and which, at the same time, may afford to inquirers some further information of the utility of cultivating the minds of young persons commencing the ministry of the gospel.

CONTENTS OF THEOLOGICAL LECTURES.

FIRST COURSE.

NO. 1. INTRODUCTORY.

Definition.—Ancient study of it.—How far necessary under the gospel dispensation.—Scripture testimonies in favour of it.—How far the study of it differs from all other sciences.—Divisions of theology.

NO. 2. QUALIFICATIONS OF A STUDENT.

These, moral and spiritual.—Natural, as the mind, memory, and voice.—Literary, ordinary, extraordinary, and ornamental.—Objections against literary attainments answered.—Ministerial student's connexion, and approbation of his church.—A charge to diligence in study.

NO. 3. METHOD OF STUDY.

As pursued in public divinity schools, and in universities.—Private study.—Peculiar method recommended in these Lectures.

NO. 4. SYSTEMATIC STUDY OF THE SCRIPTURES.

Different methods pursued in reading them.—Preparatory advice to a correct study of them—Divisions.—History of the Old Testament.—Of the New.

NO. 5. SUBJECT CONTINUED.

Detached parts of sacred History.—Sentimental parts of scripture.

NO. 6. STUDY OF THE PROPHETS

Nature of Prophecy.—Character of the Prophets.—Chronology of the Prophets.—Directions for the study of them.

NO. 7. SCRIPTURE DOCTRINE.

Introduction.—General rules for the study of it.—Of a Type; Miracle; Parable; Mystery.—Special directions.

NO. 8. SELECT SUBJECTS.

Common practice pursued in studying them objected.—Another proposed—A digest.—Amplification.

SECOND COURSE.

NO. 9. THE STUDY.

Advantages of retirement.—Local situation of it.—Its household furniture.—Library, and other articles necessary for the improvement of the mind.—Apportions of time in study.—Devotion of the study.

NO. 10. GENERAL COMPOSITION.

Utility of it.—Specimens—Letter—Essay—Narrative—Dissertation of Character—Dialogue.—General directions. N. B. This Lecture is not strictly Theological, but merely introduced in its order to assist those who may not have had previous advantages on the subjects.

NO. 11. COMPOSITION OF SERMONS.

History of Sermons.—Characteristics of a good discourse.—Choice of texts and subjects.—Construction of different kinds of discourses.—General rules.

NO. 12. SAME SUBJECT CONTINUED.

Sermons of two classes; simple and compound.—Skeletons of each—Directions.

NO. 13. SAME SUBJECT CONTINUED.

On exordium and conclusion.—To procure Skeletons from printed sermons.—Style of Sermons.—A finished discourse.—Rules for practice.

NO. 14. ON EXPOSITION.

History of Exposition.—Construction of written Exposition for the Press, or for private use.—Public Exposition for the pulpit.

NO. 15. ON PREACHING.

History of preaching.—General principles.—How a man may preach deceitfully—How incorrectly—How correctly.—Preaching to sinners, as such.—Delivery of Sermons in general.—The management of the voice.—Action.—Conclusion.

NO. 16. PASTORAL THEOLOGY.

Qualifications of a pastor; how far different from a preacher in general.—The nature of the work explained, with directions to each part.—Public prayer, and pastoral preaching.—Administering ordinances.—Ruling and defending the flock.—Pastoral visits.

These are ready for the press; and it is contemplated to add two other Lectures. 17. On the study of Ecclesiastical History. 18. Review of the whole Lectures, with additional miscellaneous directions, &c.

THE

WESTERN

New-York Baptist Magazine.

No. III.] AUGUST, 1817. [Vol. II.

THE FEARFUL MAN.

(From Quarles' Meditations.)

HIS CONFLICT.

HOW potent are the infirmities of flesh and blood! How weak is Nature's strength! How strong her weakness! How is my easy faith abused by my deceitful sense! How is my understanding blinded with deluding error! How is my will perverted with apparent good! If real good present itself, how purblind is mine eye to view it! if viewed, how dull is my undertanding to apprehend it! if apprehended, how heartless is my judgment to allow it! if allowed, how unwilling is my will to choose it! if chosen, how fickle are my resolutions to retain it! No sooner are my resolutions fixed upon a course of grace, but nature checks at my resolves; no sooner checked, but straight my will repents her choice, my judgment recalls her sentence, my understanding mistrusts her light; and then my sense calls flesh and blood to counsel, which wants no arguments to break me off. The difficulty of the journey daunts me; the straightness of the gate dismays me; the doubt of the reward, diverts me; the loss of worldly pleasure here, deters me; the loss of earthly honor there, dissuades me; here the strictness of religion damps me; there the world's contempt disheartens me; here the fear of my preferment discourages me. Thus is my yielding sense assaulted with my conquering doubts; thus are my militant hopes made captive to my prevailing fears; whence, if happily ransomed by some good motion, the devil presents me with a *bead-roll* of my offences. The flesh suggests the necessity of my sin, the world objects the foulness of my shame; where, if I plead the mercy and goodness of my God, the abuse of his mercy weakens my trust, the slighting of his goodness hardens my heart against my hopes. With what a host of enemies art thou besieged, my soul! how art thou assailed with continual fears! how doth the guilt of thy unworthiness cry

down the hopes of all compassion! Thy confidence of mercy is conquered by the consciousness of thy own demerits, and thou art taken prisoner and bound in the horrid chains of sad despair.

But cheer up, my soul, and turn thy fears to wonder and thanksgiving; trust in him that saith,

Fear not, little flock; for it is your father's good pleasure to give you a kingdom. Luke xii. 32.

Col. i. 13.—*He hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son.*

Acts xiv. 22.—*Exhort them to continue in the faith, and that we must, through many tribulations, enter into the kingdom of God.*

James ii. 5.—*Hath not God chosen the poor of this world; that they should be rich in faith, and heirs of the kingdom which he promised to them that love him.*

Luke xii. 29.—*I appoint you a kingdom, as my Father appointed to me.*

HIS SOLILOQUY.

Hast thou crucified the Lord of Glory, O my soul; and hast thou so much boldness to expect his kingdom! Consult with reason and review thy merits; which done, behold that JESUS whom thou crucifiedst, ever making intercession for thee, and offering thee a crown of glory! Behold the greatness of thy Creator, veiled with the goodness of thy Redeemer; the purity of the divine nature uniting itself with the human in one Emmanuel; a perfect man to suffer; a perfect God to pardon; and both God and man in one person in the same instant, able and willing to give, and take, a perfect satisfaction for thee. O my soul, a wonder above wonders; an incomprehensibility above all admiration; a depth past all finding out! Under this shadow, O my soul, refresh thyself.—If thy sins fear the hand of justice, behold thy sanctuary; if thy offences tremble before the Judge, behold thy advocate; if thy creditor threaten a prison, behold thy bail; behold the Lamb of God that hath taken thy sins from thee: behold the blessed of Heaven and earth that hath prepared a kingdom for thee. Be ravished, O my soul—oh bless the name of ELOHIM—oh bless the name of our EMMANUEL, with praises and eternal hallelujahs!

HIS PRAYER.

Great Shepherd of my soul—whose life was not too dear to rescue *me*, the meanest of thy little flock, cast down thy gracious eye upon the weakness of my nature, and behold it in the strength of thy compassion; open mine eyes, that I may see that object which flesh cannot behold; enlighten mine understanding, that I may

clearly discern that truth which my ignorance cannot apprehend; rectify my judgment, that I may confidently resolve those doubts which my understanding cannot determine; sanctify my will, that I may wisely choose that good which my deceived heart cannot desire; fortify my resolution, that I may constantly embrace that choice which my inconstancy cannot hold; weaken the strength of my corrupted nature, that I may struggle with my lusts, and strive against the base rebellions of my flesh; strengthen the weakness of my dejected spirit, that I may conquer myself and still withstand the assaults of my own corruption; moderate my delight in the things of this world, and keep my desires within the limits of thy will; let the point of my thoughts be directed to thee, and let my hopes rest in the assurance of thy favor; let not the fear of worldly loss dismay me, nor let the loss of the world's favor daunt me; let my joy in thee exceed all worldly grief, and let the love of thee expel all carnal fear; let the multitude of my offences be hid in the multitude of thy compassions; and let the reproachfulness of that death which thy Son suffered for my sake, enable me to suffer all reproach for his sake; let not my sin against thy mercies, remove thy mercies from my sin; and let the necessity of my offences be swallowed up in the all-sufficiency of his merits; let not the foulness of my transgressions lead me to distrust; nor let the distrust of thy pardon leave me in despair. Fix in my heart a filial love, that I may love thee as a father; and remove all servile fear from me, that thou mayest behold me as a son. Be thou my all in all, and let me fear nothing but to displease thee; that being freed from the fear of thy wrath, I may live in the comfort of thy promise, die in the fullness of thy favor, and rise to the inheritance of an everlasting kingdom.

MISSIONARY TOUR.

Extract of a Letter from Elder SHEPPARD, *to the President and Directors of the Hamilton Baptist Missionary Society.*

DEAR BRETHREN,

ACCORDING to your appointment, I left home on the 14th of December last; rode to Cincinnatus and attended meeting with a few brethren. On the morrow I preached to them: then rode thirteen miles and preached to a large number of people, who had collected for conference.

Monday 16th.—I rode to Locke, and found in the southeast part of the town the greatest reformation that I ever witnessed. One of the young converts informed me, that one hundred and fifty had been brought into liberty in three months.

The next morning I set out for Genessee, making no stop, only when I was hindered by rain. I found the country full of awa-

kened settlements, and would have spent much time with them, but my mind was to press towards Canada.

I came to the Falls on Friday, December 20. Spent the time in Gates, Riga and Parma until the 29th, when I rode to Niagara county. I tarried eleven days, and preached on the ridge and on the mountain, at Slaton's and Lyman's settlements, and other places. In Hartland I found nearly thirty of our order: some of whom were desirous of forming into a church, which I encouraged.

January 1st.—We met at the Eighteen-Mile Creek. A solemn, attentive and affected assembly were present. After worship we went to the water, and Mr. Stoughton and wife were baptized.

Thursday 2d.—Rode to Lewiston, and preached in the village.

Next morning I crossed the river into Canada—rode to the Ten-Mile Creek, and attended meeting in the evening.

Saturday rode to Clinton—Tarried till Monday. Here full assemblies meet; some are much affected. Brother Upfold appears to be pleased and contented.

Monday evening I preached at the Forty-Mile Creek. The next day rode round the head of the Lake to Dundass-street; spent three days in that street, and met large and attentive assemblies. I then rode to Young-street—Tarried ten days in Young-street, Marcum, and Queen-street. The brethren in Marcum maintain their visibility as a church, under many trials.—In Young-street, at New-Market, there is a Baptist preacher from Scotland.

Monday 20th, rode to York, and preached in the afternoon.—Rode back to Mr. Jonathan Hale's, and preached in the evening. This was the fourth sermon I had preached in this house; many appeared to be under deep conviction. The next morning I was called to visit some young people; one of them had a strong desire to be immersed, but there being no place convenient within a number of miles I left them, and followed my appointments that were forward.

Rode to Pickering; preached at Mr. Mayor's—then to Whitby. I was with the church in covenant-meeting. Two young women gave a relation of their experiences; one was received and baptized. After administering the ordinance I rode to Darlington, and preached in the evening. The next day we met near the Lake; after sermon, a man of the name of James Bates gave a relation of his experience, and was baptized. There were many Indians on the bank: when the candidate arose from the water, some of them ran, as if affrighted; others stood, apparently amazed.

Next day rode to Hope—Preached in the evening.

29th.—Rode to Bay Quinty, and put up with Elder Joseph Winn.—I went to Haldeman, and tarried one week—preached twelve sermons, attended four conferences and baptised nine persons.

Saturday, February 8th.—Rode back to the carrying-place: attended covenant-meeting, and preached with them on the Sabbath.

On Monday rode to the Seventh Town, and preached in the school house near to brother Palmer's.—The next day I rode to Fallowell—Tarried there seven days: preached at the East and

West Lakes. Spent some time in starting a Missionary Society, to be known by the name of the Baptist Missionary Society in Upper Canada.

Tuesday 18th.—Rode to the Third Town, and preached in the evening. Put up with Rev. Mr. M'Dowell.

Wednesday I left the province, crossing from Kingston to Gravelly-Point. The next day I visited the brethren at Point Salubrious, and preached in the evening. Next evening preached at Brownville.

Saturday 22d.—Rode to Denmark, and tarried till Monday. In this town, and in Lowville, there is a great reformation.

Tuesday I rode to Martinsburg, and then took the main road to Utica, on account of snow drifts, and proceeded homeward, preaching as opportunity presented.

I arrived at home, Tuesday, March 4th, having been absent eleven weeks and four days. I tried to preach eighty-nine times; attended three covenant-meetings, and ten conferences; assisted in trying to form a Missionary Society; rode one thousand one hundred and ninety-six miles; received for the Society fifty-two dollars and twenty-six cents—of which sum forty-nine dollars and fourteen cents were contributed in Upper Canada. I baptised thirteen persons, eleven in Canada.

Brethren, I hope you will remember that province, for I think the Lord has much people there. I have tried to preach twenty-eight years, but I never saw such attention before. A few circumstances may give you some idea of the feelings of the people. It was not uncommon to see them forty miles from home, at meeting. One family took their sleigh, (leaving one at home) and rode with me a whole week, and then, parted with tears. A young person, in Young-street, gave me the parting hand, stood a long time in tears, and left me without saying a word. Another whom I had baptized, reached out the hand, then let it fall, exclaiming, how can I part with him! As I preached at a school house, almost the whole school seemed to be convicted. When I left them one of the scholars spoke thus: "I hope you will pray for me, and ask all good people to pray for me, that if it be possible, that God, who sent you here, to convince me of my sins, may be prevailed with to show mercy to my poor soul." The people near the Bay made me great temporal offers to settle with them. I hope some brother will be disposed to supply them. My mind is still in Canada; often in my sleeping moments it takes its flight to that province, to converse with the children. I hope the Lord will bless the labors of your unworthy servant in the gospel.

TIMOTHY SHEPPARD.

ADDRESS.

THE BAPTIST GENERAL CONVENTION for Missionary Purposes, assembled at their First Triennial Meeting in Philadelphia, to their immediate Constituents, and to the Associations, Mission Societies, Churches, and Religious Public throughout the United States, Present Christian Salutations:

WITH sentiments of the most ardent gratitude to the God of Mercy, the Convention has the pleasure of addressing you. We have been permitted to enjoy an interview with each other, and to engage in the important consultations which our convening embraced, in the spirit of fraternal love. In the midst, and at the close of our deliberations, the lines were sung as descriptive of the common feeling.

"Lo! what an entertaining sight
Are brethren that agree;
Brethren whose cheerful hearts unite
In bands of piety."

It is peculiarly grateful when bodies, assembled to consult for the promotion of a kingdom through which peace shall flow like a river, find the same sacred stream enriching and cheering themselves. It is deserving of observation and thankfulness, that the lives of all our brethren who assembled three years ago, have been graciously preserved.

The Convention has cause for rejoicing in observing, that the support necessary to carry their objects into full effect, has increased with each succeeding year. Funds, to an extent which the most sanguine anticipations had scarcely contemplated, have poured into our treasury: their sources are not only active, but multiplying. The reality of faith is best demonstrated by holy obedience; and, on the same principle, the sincerity of the professions of the friends of Missions becomes unquestionable, when, like ships of Tarshish, they "bring their silver and their gold with them unto the name of the Lord and to the Holy One of Israel." The strictest frugality, consistent with the magnitude of the design, becomes the Board in appropriating, and Missionaries in expending, the funds of the institution; yet while this is sacredly observed, the vast extent of field which cries aloud for evangelic cultivation, renders it, in a manner, impossible that funds can be excessive. "Who then is willing to consecrate his service this day unto the Lord?"

The encouragements to incessant and vigorous endeavors are of the most animating description. A state of prosperity is promised to the church of Christ, which as yet she has not realised. All the families of the earth have not, as yet, been blessed in the Messiah. As yet, all the kindreds of the nations have not worshipped

before him. Nations have not yet beaten their swords into ploughshares, and their spears into pruning hooks. The glory of the Lord is not yet revealed so as that *all flesh* may *see it together.* The stone which smote the image upon his feet, has indeed become a great mountain, but has not, as yet, filled the whole earth. The Redeemer is lifted up from the earth, but, as yet, he has not drawn all men unto him. The kingdoms of this world have not yet become the kingdoms of our Lord and of his Christ; but prophecy must be accomplished. Heaven and earth shall pass away, but the word of the Lord shall not pass away. "If any ask, what prospect of ultimate success is there? tell them," says a pious and excellent missionary, "as much as there is that an almighty and faithful God will perform his promises, and no more."—Brethren, no more is needed. "Hath He said, and shall he not do it? Hath He spoken, and shall he not bring it to pass?"

The emotions and aims of the ministers of the churches of Christ have recently experienced a new and glorious elevation. More anxious than ever for the progress of conversion and godliness in the churches to which they are united, they seem to hear the voice of the Lord addressing each, as he addressed Jeremiah—"See, I have this day set thee over the nations, and over the kingdoms, to build and to plant." The spirit of the well-informed Christian is no longer content with coasting expedition: it strikes, like a Columbus, across the world of waters, and visits islands and continents remote. It is true that "the kingdom, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," but it will be given as was the land of Canaan to the Israelites, as the result of their dependence on an everlasting arm, and their active endeavors to lay hold of the promised possession. The language of heaven to Joshua is directed to each of us: "Have I not commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Exertions for extending the knowledge of Christ are not restricted to any particular denomination of Christians. They are employed, perhaps, by all who delight in the doctrine of the Cross; not as the authority of Rome, which sent out its Jesuits to establish abroad an influence which was, at home, declining; but at a time when their own vineyards are flourishing, the faithful followers of Christ are ardent to plant the gospel where his name is unknown. The Moravians have been long and laboriously engaged in this blessed work. The Independent, the Presbyterian, the Episcopalian, and the Methodist, have successively been engaged, and are vieing with each other in this service of holy love. With humility and thankfulness, it becomes our denomination to acknowledge the condescending attentions of the supreme Head of the church. If he has blest the example of our brethren of the Northamptonshire Association in England, to the general adoption of the first Monday in every month as a time of prayer for the spread of

his gospel; if he has owned the ardors and toils of our brother Carey to the exciting of a holy passion for foreign missions; if he suggested to the mind of our brother Hughes *the first idea* of the British and Foreign Bible Society; if he has succeeded exertion to the awakening of missionary zeal among our brethren in the United States, not unto us, not unto us, but unto the name of the Lord be the glory!

The generous efforts of the society we have just named, composed of Christians of every denomination, command universal exultation and surprise. Their funds have been prodigious, and are increasing. Their spirit, like that of the Lord they serve, has been humane, beneficent, and enlarged. The blessings they have been enabled to impart will diffuse their influence through all the future generations of the world. Thousands existing, and tens of thousands unborn, have presented, and will offer hallelujahs to the throne of heaven, for the means of information and grace which the British and Foreign Bible Society has so abundantly imparted. But while this wonderful society has been doing much by its exertions, it has scarcely done less by its example. The Protestant powers of Europe, and the colonies of Asia, are encouraging similar institutions. America entered early into this course of holy charity. Upwards of a hundred Bible Societies are formed in the United States. About a year ago a national institution was commenced, bearing the name of the American Bible Society. Its course has been highly successful, and the prospects of extensive usefulness are fair and invigorating. It appears the determination of the Lord to continue to honor "the word of his truth" as an instrument in the conversion of the souls of men. The facilities which Christian missionaries must enjoy, in having the scriptures translated into all the languages of our globe, must be incalculably great. The labors of our beloved brethren, at Serampore, in promoting this important object, will be long and gratefully remembered. The isles have been waiting, for ages, for the law of the Lord. It is now gone forth.

The Convention have heard with pleasure of the arrival of Mr. Hough and family, together with Mrs. White, in India; and that the former are now at Rangoon engaged with Mr. and Mrs. Judson in the work of the Lord. More missionaries being importunately solicited in Burmah, the Board will have an opportunity of gratifying our friends there, and of promoting the kingdom of the Messiah, by sending out two pious youths, whose minds have been directed to foreign missions, and who for the last two years have been enjoying the instructions of an able and excellent teacher, the Rev. Mr Chaplin, at Danvers, Massachusetts. They are well recommended for their amiable dispositions, the uprightness of their conversation, the competency of their talents, and their devotedness to the service of the Lord Jesus. It is expected they will leave the land of their nativity, and sail for the spiritually benighted regions of Burmah by some early conveyance. We are persuaded you will help them by your fervent and repeated prayers.

The ignorance, transgression, and misery with which our earth is covered, impressively call for the combined exertions of the people of God; but the capacity of missionary establishments is necessarily restricted. It may be considered a question of difficulty, what sections of the dominion of the prince of darkness shall be first invaded? In some respects the section is of little moment, for the soul of man is every where stamped with an equal value. The spirit of foreign and domestic missions is one. It is as incapable of being divided as is the spirit of personal and social devotion. Regions where the darkness is grossest, and the means of illumination most remote, present a peculiar claim. The question, however, it is believed, has never been attended with practical embarrassment. HE who stirs up his people to offer cheerfully of their substance, and his messengers to venture forth in his name, commonly points by the finger of his providence to the field for labor, as distinctly as he did in the apostolic age by impressive visions, or the immediate voice of his holy Spirit. The kingdoms of Providence and grace are, by THE HEIR OF ALL THINGS, controlled and harmonized. It was providence confest that directed our English brethren to Serampore. It is Providence that has placed before us the wretched natives of Burmah, and inspired the cry—"Christians of America, come over and help us!" The interesting history of the settling of our brother Judson at Rangoon forbids a contrary conclusion.

The same gracious direction which it becomes all Missionary Societies earnestly to solicit, and conscientiously to obey, is opening other spheres on our own continent. A respectable and well recommended missionary, whom the Convention find pleasure in encouraging the Board to adopt, has offered his services in New Orleans and its vicinity. In the south-western department of our Union, the fields for missionary attempt are wide and promising. Impressions made in New-Orleans and Louisiana may make way for the triumphs of redeeming grace, in the regions where the policy, avarice and ambition of Cortez and Pizarro, strewed the plains with desolation and mortality.

It is a circumstance remarkable and pleasing, that two young brethren have had their mind seriously impressed with a conviction, that, if Divine Providence approved, it would become their duty to commence a Western mission. For upwards of the last twelve months they have been engaged in preparatory studies under the direction of the Baptist Education Society in Philadelphia. Their pulpit talents are in a high degree respectable, and have been welcomed among the churches of Christ where they have had opportunities of preaching in his name. The immediate sphere of action to which their minds have been directed, and which it is believed they may with the encouragement and approbation of the Board, to advantage occupy, is the vicinity of St. Louis on the western banks of the Mississippi. A spiritual dearth there exists. A mission established on this part of our continent, extending itself

to the Indians in the west, the Convention consider it their duty to encourage and support.

It is pleasing to observe, that the minds of the churches and brethren in the western States have been strongly incited to this important object. The Convention has cause to rejoice in the indications of the advance of the work of the Lord afforded by the numerous applications for the missionary service.

In contemplating the state of our Union the Convention cannot suppress its joy on observing the Associations generally interesting themselves in the work of Missions. Means are usually proportioned to the magnitude of the objects which infinite intelligence designs to accomplish. The almost universal readiness discovered by one hundred and twenty or thirty Associations to encourage the service, and the lively zeal of the almost equally numerous and increasing missionary societies, intent on the salvation of the Heathen, justify the conclusion that the Head of the church is preparing to effect some glorious result. He who marshalled even the stars in their courses to fight against an opposing Sisera, is now marshalling his saints, that, through their instrumentality, the stratagems and energies of hell may be defeated, and the "prince of this world be cast out." If it be asked, why have missionary efforts been so long deferred? We might answer by asking why was the Reformation delayed so long? or, why was not the idea of Bible Institutions, of Sunday schools, and of Tract societies, earlier conceived and brought into efficiency? The truth seems to lie in this single consideration. "To every thing there is a season, and a time to every purpose under the sun." Sometimes for reasons which infinite wisdom approves and eternal rectitude will vindicate, the hand of God is hidden in his bosom—while, at other seasons, it is revealed. We have lived to see the period when "the Lord has made bare his holy arm in the eyes of all the nations;" when minor exhibitions of mercy lose their importance in a glory that excelleth. "It is a light thing," saith the Lord, "that thou shouldest be my servant, to raise up the the tribes of Jacob and to preserve the restored of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth."

The Convention has observed with abundant satisfaction, the cheerful and liberal exertions of pious females. These have formed numerous societies, and in several instances sent their delegates, consisting for the most part of ministering brethren, to the general meeting. They sincerely hope that such as have commenced this blessed service will abound in it more and more, and that many others will copy their luminous example. Every enlightened female must know that where Christianity exists not, the character of woman is shamefully degraded. Our Lord, when on earth, welcomed the ministrations of holy women, and he welcomes them still. Is it prophesied "the daughter of Tyre shall be there with a gift?" the daughters of America have already anticipated her offering.

In perusing the recent accounts from our Missionary brethren in Asia, it is pleasing to observe that their labors are very much directed to the establishment of schools among the heathen, for the education of youth. This effort, the result of wisdom and experience, promises extensive good. The attention of the juvenile mind is easily arrested. Prejudices against Christian teachers are destroyed in the blossom, and it may reasonably be hoped, with the blessing of God, that the young offspring of idolators, trained up in the way in which they should go, when old will not depart from it. While the Convention cordially approves, and heartily rejoices in the lovely project, they cannot forget that there are thousands of our youth in the United States that need similar instructions. Sunday schools are multiplying in America—It is most solemnly wished that you may feel the importance of such institutions, and that you endeavor to originate and support them to the utmost extent of your ability.

The loss of a number of celebrated Grecian youth is by one of their orators compared to the loss of the buds of spring. Too much attention to the tuition of the rising generation can scarcely be paid. They are the buds from which future fruit is to be collected. It is hoped that such as have it in their power will not conceive property ill-employed when used for this very important end. Such as cannot command funds for instruction, ought to be taken under the zealous and faithful management of Sunday school establishments.

To the subject of education, generally, the mind of the Convention has been seriously directed. They stated, in part, their ideas relative to this point in their first address. They wish to recall your attention to this most interesting topic, particularly in relation to such pious young men, as shall possess talents which promise usefulness in the Word. They are fully sensible, that, in relation to grace in the heart, a sacred necessity compelling to the work, and the valuable success that shall accompany pulpit labor, the Lord alone can make able ministers of the New Testament: but when they mark the advantages which those servants of the church enjoy who can read the lively oracles in their original languages; when they consider the improved, and rapidly improving state of society, in which the grammar of the English language is generally taught; when they mark the zeal which other Christian societies are exercising on this subject, and the advantages which it secures them; when they consider how much, literary assistance is desired by godly and intelligent young men, and the facility with which it may be obtained by a little, generous, and common exertion, they feel compelled, affectionately and importunately, to solicit your bounty and influence. A scheme in favor of education being introduced, the Convention were unanimous as to the importance of the subject, and left it in charge with the Board to give it that maturity and publicity which they shall approve. It is hoped that something on this point will be speedily and vigorously at-

tempted. It is certain education may be abused, and so may health and food and civil liberty, and every blessing of earth and heaven; but it is equally certain that it may be improved for purposes profitable to the church of God, and conducive to the best interests of thousands. The difficulties felt on this subject by some pious brethren, are, like vapors of the morning, vanishing.

The agency employed within the United States by the Board, for giving birth and stability to Mission Societies, and efficient operation to a plan of systematic general intercourse, is fully approved by the Convention. They believe that the continuance of such an agency will be of signal use to the cause of God.

When the royal prophet prayed, "O Lord send out thy light and thy truth!" he subjoined the request, let it "lead me and guide me." Missionary endeavors will be of no avail to our personal welfare, without the spirit of individual religion.—Let family worship be solemnly regarded. Remember, beloved friends, conscientiously remember, the Sabbath day, to keep it holy. Encourage prayer meetings, and especially the monthly prayer meeting for the spread of the Gospel. Walk worthy of God unto all well pleasing, and contend for the faith once delivered unto the saints.

God of his mercy grant that when the Judge of all the earth shall appear, you and we may be accepted of him, "not having on our own righteousness, which is of the law, but the righteousness which is of God, by faith."

Yours affectionately, in the Gospel,

RICHARD FURMAN, PRESIDENT.
DANIEL SHARP, SECRETARY.

PROCEEDINGS

Of the GENERAL MISSIONARY CONVENTION *of the Baptist denomination in the United States of America, for Foreign Missions, assembled in Sansom-street Meeting-house, Philadelphia, the 7th of May*, 1817:

THE meeting was opened with an appropriate hymn and solemn prayer by the President.

The delegates and proxies from Mission Societies, Associations, and Churches, upon producing credentials duly certified, took their seats.

The Rev. RICHARD FURMAN, D. D. was elected President, and the Rev. DANIEL SHARP, Secretary.

The Board offered to the Convention the following

ADDRESS.

THE Baptist Board of Foreign Missions have, for the first time, the pleasure of addressing the GENERAL CONVENTION. They rejoice in the return of another meeting of your beloved and vener-

able body, and pray that the spirit of wisdom and counsel, the fear of the Lord, and a sacred zeal for his glory, may animate and direct your consultations and endeavors.

In the first and second Annual Reports, a summary of the proceedings of the Board, from the period of their appointment, has been given. Any additional information that may be desired, you will have an opportunity of collecting from the whole of the minutes of their body, which are submitted to your perusal.

Since the publication of the last Report, the services which, in the course of Providence, the Board has been called to fulfil, have been comparatively few. They have, however, with pleasure, witnessed the success which has attended measures formerly adopted; and derive from the review fresh motives to gratitude and exertion.

Intelligence has been received of the arrival of our dear missionary friends in India. By the brethren at Calcutta, and at the Mission House at Serampore, they were welcomed with the accustomed hospitality of those eminent servants of God.

Mrs. Charlotte B. White, who accompanied Mr. and Mrs. White, had her views, in common with theirs, directed to Burmah. Her expectations, by a controlling Providence, have been disappointed. An important missionary station is established at Digah, near Patna, between three and four hundred miles above Serampore. Mr. Joshua Rowe, of the English Baptist Mission, is there engaged. He solicited, and obtained a union in marriage with Mrs. White. The step appears to have been approved by the brethren of the Serampore Mission House. She has now the care of a large school, a station for which she is excellently qualified, where a directress was greatly needed, and is introduced into a sphere of respectability, usefulness and comfort. The Board consider it their duty to state to the Convention, that not a cent of expence has arisen to the institution from sending Mrs. White (now Mrs. Rowe) to the East. She supported herself entirely while she continued in America, and from her own funds procured her outfit. Two hundred dollars besides she left in the hands of the Treasurer, which, as she is now connected with the English Mission, the Board is of opinion ought to be returned her. May she prove, in her new situation, like Priscilla, a helper in the Lord Jesus. Dr. Carey says, "I consider her marriage as a very providential circumstance. At Digah she cannot fail of being useful." Dr. Hinton, Assistant Secretary of the English Baptist Society, ingeniously observes, that "England and America have plighted hands, at a missionary altar, by their respective representatives, Mr. Rowe and Mrs. White. Every one augurs good from their union."

Soon after the arrival of brother Hough in India, he applied for a passage on board a brig from Calcutta for Rangoon. He carried with him, as a present from the Serampore brethren, a printing press, types, paper, and other articles. Some serious difficul-

ties occurred in his descending the Hoogly river, which are detailed at large in a communication, now presented, and constrained his return to Calcutta. The difficulties were such as call for the sympathy of every feeling, and especially of every parental bosom. Some loss to the mission has been sustained, but it is such as may reasonably be, sometimes, expected, yet such as it is hoped will not frequently occur. He embarked a second time on the 17th of September, 1816, and has arrived, safely, at his destination. Brother Judson appears much pleased with him as a missionary associate. May he prove eminently useful. At Rangoon a church has been formed. This, it is believed, is the first church ever constituted in that empire on the real basis of the Gospel; and surely our denomination throughout the United States must feel themselves sacredly pledged for its support.

By communications from the brethren at Rangoon, it appears that they are increasingly encouraged in their important work.—Brother Judson and wife are truly valuable persons. He has labored under indisposition for some months past, but is, in a good degree recovered. He has composed a tract in the Burman language, which brother Hough will be able to print immediately. Of this difficult language, he appears to be already master, and is both facilitating its acquisition for associates and successors, and progressing in the translation of the scriptures of truth. May his life be preserved for many years to come. More missionaries in Burmah are anxiously desired.

The Board cannot, they wish not to conceal from you, that in the discharge of their internal duties they have experienced much embarrassment and obstruction. Convinced of the integrity of their aims, and of the propriety and importance of the measures they have pursued and accomplished, they respectfully ask of the Convention an attentive investigation of their conduct, and an avowal of the sentiments of your body whether it deserve censure or support.

Suggestions which have been offered relative to the propriety of altering, in some points, the Constitution of the Convention, the Board have taken into serious consideration. They apprehend that instruments of this description ought to be held as sacred as possible, so that changes occur only when imperious necessity, or a conviction of solid advantage shall require them. They have reason to believe that bequests have been made to the Convention, which a variation of the title might render precarious. But from the experience of three years, and the best light they have been able to obtain, they are of opinion that the following alterations will be beneficial, and are expedient, *viz.* That the powers of this Convention be extended so as to embrace home missions and plans for the encouragement of education; and that henceforward the quorum of the Board for the transaction of business be five.

A communication from our Agent, Mr. Rice, relative to his late tour, has been laid before the Board, to which we refer you. Until the present time he has been employed in the United States for originating and encouraging mission institutions, and for organizing and establishing a system of general intercourse. It is obvious that many important advantages have resulted from this measure. The distinct sense of the Convention, however, upon the propriety of continuing such an agency, it would be proper the Board should possess.

The Board are deeply convinced of the propriety of immediate attention to the state of the Indians of our own country. Habits of civilization among them will necessarily be connected with the reception of the Gospel. They are heathen which, from their proximity, have a special claim upon your pious zeal. It is believed that suitable persons can be obtained to go among them. Large fields also are to be found, especially in the western sections of our country, where the truths of the Gospel are rarely, if ever, proclaimed.

Several very interesting documents have been received from India, which the Board have the pleasure of presenting you. They rejoice that the cause of God is evidently increasing in the earth, and trust that the time is not remote when the kingdoms shall become the Lord's.

The Board are sensible that the means usually employed by the Supreme Head of the church for the advancement of undefiled religion is the preaching of the Divine Word, and that it is of importance that the preacher be furnished as extensively as possible for his important work. They respectfully call your attention to the general subject of education, and hope your wisdom may contrive means for the advancement of this important object.

The labors of the Corresponding Secretary, greatly diversified and extended, must, as the Board are sensible, necessarily occupy a large portion of his time, and require much care and exertion.—The Board respectfully submit to the Convention the propriety of an expression of their opinion, as to his receiving a reasonable compensation.

With sentiments of Christian esteem,

By order of the Board.

HORATIO G. JONES, Rec. Sec. pro tem.

Communication from Rev. Messrs. Judson and Hough.

RANGOON, November 7th, 1816.

REV. AND DEAR SIR,

It is with peculiar satisfaction that we are, at length able to address a letter to the Board, in our joint capacity. We had a joyful meeting in this place, the 15th ult. Mr. Hough has settled in one part of the Mission-house; and we are now united, both as a church of Christ, and as a mission society. Our regulations on the latter point, we here submit to the Board. It will be evident, at first sight, that these regulations have a prospective view, and are framed somewhat differently from what they would have been, had we not expected that our society would soon be enlarged.—But we hope that the time is not far distant, when they will receive the signature of brother Rice also. Indeed, we hope for more than this; we hope that one or two others will be found to accompany Mr. Rice.

It is true that one of us remained about three years in this place, without uttering any Macedonean cries. But we apprehend, that the time is now come, when it is consistent with the strictest prudence to lift up our voice and say, come over the ocean and help us. By a residence of three years in this country, many doubts which at first occurred, are removed; and many points concerning the practability of a mission, and the prospects of success, are ascertained. We cannot now enter much into detail; but we desire to say that we consider the mission established in this land. We unite in opinion that a wide door is set open for the introduction of the religion of Jesus into this great empire. We have at present no governmental interdict to encounter, and no greater obstacles than such as oppose the progress of missionaries in every heathen land. It appears to us (and may it so appear to our fathers and brethren) that God, in removing the English mission from this place, and substituting in their stead, an American mission is emphatically calling on the American churches to compassionate the poor Burmans and to send their silver and their gold, and their young men, to this eastern part of the world, to the help of the Lord against the mighty.

From the accompanying articles of agreement, you will be able to form some idea of the probable expense of a mission to this country. The monthly appropriation for subsistence will necessarily be enlarged as our families increase. It was originally fixed by the brethren at Serampore and has been found by Mr. Judson, just sufficient to meet the common expenses for food and clothing. No expense is yet incurred for building or house-rent, as we are permitted to occupy the Mission-house, erected by Messrs. Chater and Carey, and which is the property of the society in England. It is difficult to form an estimate of extra missions expenses, such as (according to the Serampore plan) fall

not within the compass of the regular monthly allowance. These will be much larger than they are at present, when we commence operations on a larger scale. We propose to forward to the Board, at the close of every year, a general summary of receipts and expenditures, on account of the mission.

It is with great pleasure that we announce the valuable present of a press and Burman types, made to us by the Serampore brethren. We are now closing in a room for a temporary printing office; and hope very soon to issue a gospel tract, which has been in readiness some time, and which is intended to give the heathen around us some idea of the way of salvation through the Lord Jesus. But we cannot move one step in the way of printing, without money. Though favored with the press, in the first instance, gratis, we have already expended in paper, freight and sundries, about four hundred rupees. We therefore beg an immediate appropriation, not only to liquidate the expenses already incurred, but to enable us to proceed in this all-important part of our work. The accounts of the mission press we propose to keep distinct; and they shall be submitted together with the accounts of the mission.

We know not how long the press will be permitted to remain in Rangoon; we do not, however, deprecate its removal to Ava.—Such a measure would doubtless tend to the furtherance of the cause, and to the introduction of religion into the very heart of the empire, where satan's seat is. But in this case, more men and more money would be imperiously demanded; and we trust that the patronage of the Board will not fail us in these necessary points. We desire humbly to repeat to the Board, what the first missionaries from the Baptist society in England, said to their friends, when on the point of embarkation in the great work which seems destined to illumine Western India with the light of the Gospel.—"We are," said they, "like men going down into a well; you stand at the top, and hold the ropes. Do not let us fall." Hold us up, brethren and fathers; and if health and life be spared to us, we hope through the grace of God, to see Eastern India also beginning to participate in the same glorious light. Many years may intervene, in the latter, as well as in the former case; many difficulties and disappointments may try your faith and ours. But let patience have her perfect work: let us not be weary of well doing; for in due time we shall reap, *if we faint not.*

Your servants in the Lord Jesus,

A. JUDSON.
GEORGE H. HOUGH.

Rev. Wm. Staughton, D. D. Cor. Sec. of the Baptist Board of Missions.

ARTICLES OF AGREEMENT.

In order more effectually, under the blessing of our Lord and Master, to accomplish the important work for which we have come into this heathen land, we, the undersigned, form a union on the following principles, *viz.*

1. We give ourselves to the Lord Jesus Christ, and to one another by the will of God.

2. We agree to be kindly affectioned one towards another with brotherly love, in honor preferring one another; feeling that we have one Master, even Christ, and that all we are brethren.

3. We agree in the opinion, that our sole object on earth is to introduce the religion of Jesus Christ into the empire of Burmah; and that the means by which we hope to effect this, are translating, printing, and distributing the Holy Scriptures; preaching the Gospel, circulating religious Tracts, and promoting the instruction of native children.

4. We therefore agree to engage in no secular business, for the purpose of individual emolument: and not at all, unless, in the opinion of the brethren, the great object of the mission can be best promoted thereby.

5. We agree to relinquish all private right to remittances from America, avails of labor and compensation for service; in a word to place all money and property, from whatever quarter accruing, in the mission fund: Provided, that nothing in this article be construed to affect our private right to inheritances or personal favors, not made in compensation of service.

6. We agree that all the members of the mission family have claims on the mission fund for equal support, in similar circumstances; the claims of widows and orphans not to be, in the least, affected by the death of the head of their family. But it is to be understood, that no one shall have a right to adopt a child into the mission family, so as to entitle it to the claims secured in this article, but by consent of the brethren.

7. We agree to educate our children, with a particular reference to the object of the mission; and if any expense be necessary or expedient for this purpose, it shall be defrayed from the mission fund.

8. All appropriations from the mission fund shall be made by a majority of the missionary brethren united in this compact; subject, however, to the inspection of our patrons, the Board.

A. JUDSON,

GEORGE H. HOUGH.

N. B. It is hardly necessary to observe, that the above regulations have a prospective view, being intended for the signature of more than two.

RANGOON, Oct. 21, 1816.

From Mr. Judson to Mr. Rice.

RANGOON, August 3d, 1816.

MY DEAR BROTHER RICE,

I hope you will believe that the reason of my writing to you only one short letter hitherto, was not that I had no desire to write to you, or that I doubted whether a letter would be very acceptable to you; but simply, because I have never till the present time, had any reason to hope that a letter forwarded from this place, would reach America before you left it. From a late letter of yours, however, to Dr. Carey, I conclude you will receive this.

You remember that the furlough we gave you at the Isle of France, extended to two years only. Little did we then think, that three or four years would elapse before we met again. I rejoice, however, that you are able to give so good an account of your time. I congratulate you on the success which has crowned your labors in America. It really surpasses my highest expectations. Still permit me to hope, that, as you are spending the prime of your life in such valuable services, in America, for the heathen you will give them your personal services in your old age; and that we shall unite our prayers and labors, and finally lay our bones together in an Eastern clime.

Since you left us, we have been called to rejoice and to mourn over a dear child. He died three months ago, at the age of eight months. So that we are now reduced to our former solitary situation. We are, however, daily expecting brother Hough and family. He has already sent round a press and types, which have arrived in the river, and expects to follow himself the first opportunity. I do not doubt that you have written me by Mr. Hough, but I have not received any letters that he may have brought from America.

I have been almost blind for four months past, afflicted at the same time with a nervous affection in the head, which has unfitted me for any exertion. I was taken in the midst of the last hot season, on the eleventh of April. I have at times almost despaired of recovery, but have been a little better lately. I was on the point of sailing to Bengal, when the news of brother Hough's arrival there, induced me to wait until he should be settled here, when I could leave more conveniently.

I have completed a grammar of the Burman language, which I hope will be useful to you; also a tract which I hope to get printed as soon as Mr. Hough arrives.

If any ask what success I meet with among the natives?—tell them to look at Otaheite, where the missionaries labored nearly twenty years, and not meeting with the slightest success, began to be neglected by all the Christian world, and the very name of Otaheite began to be a shame to the cause of missions; and now the blessing begins to come. Tell them to look at Bengal also,

where Dr. Thomas had been laboring seventeen years, that is from 1783 to 1800, before the first convert, Krishno was baptized. When a few converts are once made, things move on. But it requires a much longer time than I have been here, to make a first impression on a heathen people. If they ask again, what prospect of ultimate success is there?—tell them, as much as that there is an Almighty and faithful God who will perform his promises, and no more. If this does not satisfy them, beg them to let me stay and try it, and to let you come, and to give us our BREAD; or if they are unwilling to risk their bread on such a forlorn hope as has nothing but the WORD OF GOD to sustain it, beg of them at least not to prevent others from giving us bread. And if we live some twenty or thirty years they may hear from us again.

I have already written many things home about Rangoon. But one large parcel which I forwarded to Bengal is lost, I fear, not having had any accounts of it. This climate is good, better than any other part of the East. But it is a most filthy, wretched place. Missionaries must not calculate on the least comfort, but what they find in one another and their work. However, if a ship was lying in the river, ready to convey me to any part of the world I should choose, and that too with the entire approbation of all my Christian friends, I would prefer dying to embarking. This is an immense field; and since the Serampore missionaries have left it, it is wholly thrown on the hands of the American Baptists. If we desert it, the blood of the Burmans will be required of us. Nancy unites with me in affectionate remembrance; we both long to see you again.

Yours ever,

A. JUDSON.

From the same.

RANGOON, November 14th, 1816.

MY BELOVED BROTHER RICE,

In encouraging other young men to come out as missionaries, do use the greatest caution. You have hit right in brother Hough. But one wrong-headed, conscientiously obstinate fellow, would ruin us. Humble, quiet, persevering men; men of sound, sterling talents (though perhaps not brilliant,) of decent accomplishments, and some natural aptitude to acquire a language; men of an amiable, yielding temper, willing to take the lowest place, to be the least of all, and the servant of all; men who enjoy much closet religion, who live near to God, and are willing to suffer all things for Christ's sake, without being proud of it—these are the men, &c. But O, how unlike to this description is the writer of it! Still, however, I am, with never-ceasing affection,

Your most affectionate brother in the Lord,

A. JUDSON.

BURMAN MISSION.

The two brethren, James Colman and Edward W. Wheelock, accepted by the Board for the Burman mission, will soon, with permission of Providence, take their departure from this country. It is hoped, too, that the time is not far distant when others will follow; particularly some one who, like Luke "the beloved physician" of apostolic times, shall further the work of the Lord by an acquaintance with the healing art. The testimony of their tutor, Mr. Chaplin, it is proper here to insert. After giving a particular statement of the proficiency made by them respectively in literature, he thus concludes:—"In closing this communication I beg leave to add that, as far as the acquaintance I have had with them enables me to judge, they are modest, amiable, and pious young men; judicious in their views, and prudent in their conduct; and they both appear to me to be uncommonly promising as candidates for the Gospel ministry." Their own letters of application to the Board follow:

Danvers, April 5th, 1817.

Honored Fathers in Christ,

It is with a deep sense of my unworthiness to engage in the service of God, and my insufficiency for it, that I now address you. May God direct my pen, and enable me to write in such a manner as shall afford you satisfaction.

I am a youth; I shall be twenty-one years of age if I live till next July; have entertained a hope in the divine mercy between five and six years; am a member of the Rev. Dr. Baldwin's church; have been licensed to preach "the unsearchable riches of Christ." I am under the patronage of the Boston Baptist Foreign Missionary Society, which, for more than two years past, has supported me in Danvers, under the instruction of the Rev. Jeremiah Chaplin. My mind has long been deeply impressed with the glorious work of evangelizing the heathen; and I have long felt a settled conviction that, should the Lord be pleased to grant me an opportunity, it will be my indispensable duty to engage in this arduous, this all-important work. From the commencement of my Christian experience, my mind has been deeply affected with the deplorable state of the poor heathen. Nearly three years since I wrote two letters to the Rev. Dr. Staughton, who was the instrument employed by a gracious God to awaken my attention to the things which belong to my everlasting peace. In those letters I stated my Christian experience, my exercises relative to preaching, and those also relative to going to the heathen. As Dr. S. if you request it, will, I trust, favor you with those communications, it will be needless for me, at this time, to be minute upon the subjects to which they relate. My mind has ever remained as it was when I wrote him, except that my desire to be employed as a mis-

sionary to the heathen, and my devotedness to the cause of missions, have, I trust, much increased. Indeed, language fails me when I attempt to describe my feelings on this subject. "Thought is poor, and poor expression."

To you, honored fathers, is my mind directed, as to those who, under God, must decide my case. To you I offer, freely and joyfully offer myself, to become your missionary, to aid those already under your patronage, in turning the poor Burmans "from idols, to serve the living and true God." And, O! if it is consistent, that one so unworthy, and so unqualified as myself, should engage in this glorious work, deny me not, I beseech you, the unspeakable privilege; deny me not the fondest, the most ardent desire of my soul that can, in this world, be gratified. To deny me this, would be to deprive me of the greatest happiness which, in this world, I can possibly enjoy. I had rather be a missionary of the Cross than a king on a throne. Let the men of this world possess its glittering toys; let the miser grasp his cankered gold; let the voluptuary enjoy his sordid pleasures; let the ambitious ascend to the pinnacle of earthly honor; but let me enjoy the sweet satisfaction of directing the poor pagans to "the Lamb of God." I court no greater good; I desire no greater joy; I seek no greater honor. To Burmah would I go; in Burmah would I live; in Burmah would I toil; in Burmah would I die; and in Burmah would I be buried.

Honored fathers, I leave myself at your disposal, willing, if you desire it, to sail immediately for Burmah; and praying, ardently praying, the Great Head of the Church to direct you to the adoption of such measures, respecting myself and the Zion of God, as shall best promote his glory, and the salvation of the heathen.

I am your very unworthy,

EDWARD W. WHEELOCK.

P. S. For a knowledge of my character and literary attainments, I refer you to the communication made you by my highly esteemed tutor.

DANVERS, April 12th, 1817.

HONORED FATHERS IN CHRIST,

While duty and inclination prompt me to lay before you a statement of my feelings with reference to becoming a missionary to the heathen world, a sense of my great unworthiness and insufficiency seems to forbid the attempt. Did usefulness wholly depend on extensive knowledge, or superior talent, I should forever despair of gratifying the most ardent desire of my soul. But God has, in every age confounded the wisdom of this world, by employing the weakest instruments to accomplish the greatest designs. Weak in myself, I desire to rely on Him who has said, "I am with you alway, even unto the end of the world."

Permit me to state that, in the fall of 1805, I was baptized by the Rev. Dr. Baldwin, and admitted into his church. At that time I was eleven years of age. I continued under his pastoral care until the Third Baptist Church in Boston was formed, when I became a member of it. About two years since I received a license to preach the Gospel. From that to the present time, I have been favored with the instructions of the Rev. Jeremiah Chaplin, of Danvers. through the assistance of the Baptist Massachusetts Education Society.

Soon after my conversion to God, I fell into a cold indifferent state of mind. In this state I continued for two or three years.—At length I was aroused from my stupidity; and, after many painful exercises on account of my wanderings from God, was favored again with the light of his countenance. It was not long after this period that the Memoirs of the Rev. Samuel Pearce were put into my hands. I read the whole with much interest; but no part made so deep an impression upon my mind as that which stated his exercises in relation to the heathen world. At that time I had no idea of preaching; but my desire to be useful to the heathen was so great, that I actually formed a resolution to go among them.—I was confident that nothing could give me more satisfaction than to point to "the Lamb of God which taketh away the sin of the world." Soon after this I read Mr. Kicherer's Narrative of his Mission to Africa. This added fresh fuel to the fire already kindled in my bosom. I could not conceal my feelings any longer, but related them to several of my friends. Two years after these impressions were first made, my attention was called to the subject of the Christian ministry. It often appeared to me that I could never preach in my own country; but I thought it would give me the greatest joy to declare the glad tidings of mercy to the miserable heathen. At that time, however, no Foreign Mission Society was formed in the United States. Oceans rolled between myself and India, and I heard no friendly voice saying, "this is the way, walk ye in it." I was led to suspect my exercises, and to conclude that they did not proceed from the Holy Spirit; for, said I, he will never give desires which cannot be gratified. This conclusion plunged my mind into darkness. Month after month passed away, and I enjoyed but little communion with God, and had no satisfaction in his sanctuary, or in the company of Christians. However, amidst the bustle of business, this subject used frequently to press into my mind, and engage my serious and deep attention. But I saw no beauty in the work of the ministry, until I felt not only a willingness, but an ardent desire, to preach the Gospel to the perishing heathen. This change in my feelings was occasioned by viewing the miserable condition of the Penobscot Indians. Their ignorance, intemperance, and extreme wretchedness, deeply affected my heart. The flame of missionary zeal which, for a considerable time, had much abated, now burned with fresh ardor; and I was transported with the idea

that, at some future period, I should be the highly favored instrument of leading pagans to a knowledge of Jesus.

When the period drew near in which I was to exhibit before the church, I determined to relate my exercises with reference to the mission. Indeed, I went so far as to fix upon a mode of address relative to the subject. But I was deterred by a sense of my own unworthiness and insufficiency, and also by a strong suspicion that the church would not approbate me to preach, even in my own country. Soon after my removal to Danvers, I was much tried as it respected my duty. The thought of exchanging my native land for foreign climes; the friends of my choice, the guides of my youth, and my dear relations, for those who are strangers to myself, and to that religion which I profess to believe, often filled me with distress. I took into consideration that, before I could reach the place of my destination, oceans must be traversed; that if I survived the perils of the deep, I should have to associate with a people whose "very thoughts run in channels diverse from" mine, and whose language, "uncouth" as it is, must be studied by me for several years before I could preach to them; and that in Burmah my life would be in constant jeopardy.

It was with these feelings, and with these prospects before me, that I asked myself the question; is it possible that all my exercises on this subject are for nothing? I could not answer in the affirmative. When I considered, that for six years these impressions had fastened upon my mind, I was led to the conclusion that the Lord had work for me to do in India; and I conceived that it would be acting contrary to duty unless I represented my desires and feelings to my brethren. Immediately upon coming to this conclusion, I had an animating view of the sufficiency of God.—Thought I, he has promised to give strength equal to my day, and shall I distrust Him? He has commanded his servants to go into all the world, and has engaged never to forsake them. Why then should difficulties appal me? why should I not endure them as well as others! Paul gloried in tribulation; O that I may have the privilege of suffering for Christ in India!

Since I came to the above conclusion, my mind has been unwavering. It is true, mountains, at times, have arisen between myself and the eastern world. My way has been hedged up by difficulties which to the eye of human reason might appear insurmountable. But duty has constantly appeared the same. Indeed I esteem missionary work not only as a duty for me to perform but as a privilege for me to enjoy: a privilege which I value more than the riches of the earth. Only give me the rich satisfaction of holding up the torch of truth in the benighted regions of Burmah! This is the object which lies nearest my heart; for this I can cheerfully leave my native land, and the bosom of my beloved friends. I pant to proclaim the Gospel to those who are ignorant of it; to present to their minds that firm foundation on which my

own hopes of eternal happiness are built. I look to Burmah as my home, and as the field of my future toils. To the wretched inhabitants of that empire I long to present the Bible, the fountain of knowledge, and to direct their wandering steps to the great Shepherd and Bishop of souls. Nor can I refrain from cherishing the hope, that my feeble labors among them will be crowned with the blessing of heaven. Some, I trust, will be induced to forsake the worship of idols, and bow the knee to him on whose vesture and thigh is written "King of kings, and Lord of lords." Prompted, as I believe, by a deep sense of the worth of souls, and by the command of our blessed Saviour, who says, "Go ye into all the world, and preach the Gospel to every creature;" and encouraged by his promise of constant assistance and direction to his servants, I voluntarily and joyfully offer myself to be your missionary to the Burman empire. May the Lord preside over your deliberations, and grant me, if it can be consistent with his holy will, the unspeakable happiness of proclaiming the love of Jesus to the miserable heathen.

With much respect, I remain, though very unworthy,
Yours, &c.

JAMES COLMAN.

WESTERN MISSION.

It is well known that the Western frontier of the United States exhibits a mingled, numerous population, composed of different nations, with their offspring. Among, and beyond them, numerous tribes of the aborigines of the country are scattered. The eyes of the Board, in common with many pious persons, have been long and anxiously directed to that quarter. Divine Providence, it should seem, is about to accomplish there its gracious designs. Two brethren have already been solemnly SET APART for this service. Their letters of application to the Board, are subjoined:

To the Baptist Board of Foreign Missions.

PHILADELPHIA, May 15, 1817.

REVEREND FATHERS AND BRETHREN,

Impressed with the importance of using every exertion to impart the knowledge of the Saviour to those who are perishing for lack of vision; and deeply realizing the responsibility resting on those who enter the field of missionary labor, permit me to lay before you the following communication:

It is about four years since my mind was led to consider the great work which God is effecting by means of missionary efforts; and although I did not at first presume to think Divine Providence

would ever permit me the happiness of sharing the toils and privations, and participating in the pleasures of a missionary life, yet these impressions produced a resolution to do all in my power to promote a missionary spirit, that others more favored than myself, might be enabled to spend their lives in the service. A disposition of this kind led me to obtain all the information in my power on the subject of missions; to inquire into the state of the heathen world and to consult the prophecies, which bring to view the latter day glory. Having, previous to this, devoted myself to the ministry, and feeling under the most weighty and solemn obligations to make the spread of the Gospel, and the conversion of the world, an object of ardent and incessant pursuit; from a hearty desire to promote the mission cause, I was induced to inquire whether I ought not, personally, to engage in this great undertaking.

Embarrassments of various kinds, for two years, prevented me from disclosing to any one the trials of my mind. Nor was it till the fall of 1815, that I was enabled to decide as to the path of duty. This decision was made with trembling. However, the result has issued in a deep and strong conviction of mind, that it is my duty to devote the remainder of my life to such destitute regions of the earth, as may be pointed out by the holy providence of God.

I have no very great anxiety in what part of the world my lot is cast; but, taking into consideration the circumstances of my family, and the state of things in the regions west of the Mississippi, I am inclined to think, that in this field the greatest opportunity would be afforded of serving the cause of the Redeemer. And although deeply sensible of much deficiency in qualifications, I proceed to offer myself to the Board as their servant in the cause of missions. In this tender of myself, I wish to have it explicitly understood, that I consider my time, talents, and all that I may ever possess, as belonging solely to the missionary cause; begging only the privilege of living the life, and dying the death of a missionary of the Cross.

It is with devout gratitude to the Father of mercies, that I acknowledge his hand in removing many obstacles that first appeared in my way, and indulging me with the privilege of pursuing my studies, especially the past year; and it is with much gratitude that I mention the kindness of the Education Society in providing me with the means of instruction, and in the liberality of my friends in assisting the wants of my family; but more especially would I hold in grateful remembrance the continued kindness of my worthy and highly respected tutor, Dr. Staughton, and his family, with whom I have resided the past year.

Believing that the respectable Board will consult the best interest of the mission; confiding in their wisdom and piety for direction, and imploring the blessing of the God of missions on all your deliberations, I am, respected fathers and brethren, yours for Jesus' sake,

JOHN M. PECK.

To the Baptist Board of Foreign Missions for the United States.

Philadelphia, 16th May, 1817.

Respected and very dear Brethren,

Believing that a mission to the West is about to be undertaken by the Board, allow me, with much deference and affection, to make a tender of my services for that important station.

Feeling the awful responsibility attached to the missionary character, while making this tender, I tremble and rejoice. The correspondent impressions of my dear friend Mr. Peck; the anxiety and expectation of the churches in the South and in the West, the deplorable situation of the heathen, together with a full conviction of duty, make me, indeed willing to forsake all and say. "*Here am I, send me.*" Should I be indulged the happiness of becoming your Missionary to the destitute inhabitants of the West, I am ready to enter the field whenever God in his providence may direct, and the respected Board of missions deem most expedient.

The summer of 1815 was devoted in visiting the country from St. Genevieve to the St. Francis, which conduced in no small degree to a conviction of duty, and finally to a fixed determination that if ever the high satisfaction were offered I would gladly spend my life on the shores of the Mississippi, preaching the Gospel of salvation to those whom I saw pursuing the paths of idolatry, superstition and crime.

I cannot deny myself the pleasure of informing you, that even in that land of strangers, I found a few whom I believed God had chosen, rich in faith, and heirs of the kingdom, and yet for want of laborers in the vineyard, the vines wither, and the promise of pleasant verdure and immortal fruit perishes before the wind.

Here is an inviting field for missionary labor—to this I look with compassionate impatience, confident that if ever the poor inhabitants, buried in the forests of America, are reclaimed from their deplorable alienation from the fold of God, missionaries must be the happy propagators of sacred truth among them.

Persuaded that He who has promised salvation to the heathen, will direct you to that decision which shall best promote His glory and the salvation of mankind,

Suffer me to subscribe myself, affectionately,

Yours in the Lord Jesus,

JAMES E. WELCH.

Missionaries set apart.

On Lord's day afternoon, May 25th, in Sansom-street, Philadelphia, the Rev. John M. Peck, and the Rev. James E. Welch, were solemnly set apart for a mission beyond the Mississippi. Dr Furman introduced the service by singing and prayer, and delivered an impressive and appropriate discourse from Acts xiii. 3. "Separate me Barnabas and Saul, for the work whereunto I have called them." Questions were proposed by Dr Staughton, relative to their

exercises of mind on the subject of a Western mission, the objects which were before them, and their resolution to continue in the solemn service; to which answers were severally given highly satisfactory and pleasing. The dedication prayer was offered by Dr Baldwin; after which the Rev. Mr Mercer delivered to the young brethren a pathetic and pungent charge. The whole of the services were calculated to fill the mind with a deep sense of the glory of the Redeemer, and the awful responsibilities of the Christian missionary, as well as to excite a cheerful conviction that the kingdom of Heaven is at hand.

Board of Foreign Missions.

The subsequently named persons were elected, by the Convention, as the Board of Missions, for three years, *viz.*

Rev. Thomas Baldwin, DD. Mas.
— Lucius Bolles, AM. Mass.
— William Staughton, DD. Pen.
— Horatio G. Jones, AM. Pen.
— Daniel Sharp, AM. Mass.
— John Williams, New-York
— Burgiss Allison, DD. N. J.
Thomas Shields, Esq. Penn.
Rev. John Healey, Maryland
— Robert B. Semple, AM. Va.
— Edward Baptist, AM. Va.
— Richard Furman, DD. S.C.
Hon. Matthias B. Tallmadge, Esq. New-York
Rev. Jesse Mercer, Georgia
— Archibald Maclay, N. York.
Rev. John P. Peckworth, Penn.
— Barnabas Bates, AM. R. Isl.
— George Roberts, N. Carolina
— William Warder, Kentuky
— Elisha Cushman, Connecticut
— John Peck, New-York
— Spencer H. Cone, Dist. Col.
— Thomas Roberts, Penn.
— Lewis Leonard, New-York
John Cauldwell, Esq. N. York
Rev. James M'Laughlin, N. Jersey
— John M. Roberts, DD. S. C.
— Jeremiah Vardeman, Ken.
— Stephen Gano, Rhode Island
Mr. George F. Curwen, Penn.
— John Bradley, Pennsylvania.

Extracts from the Proceedings of the Board.

After the rising of the Convention, the newly appointed Board met in Sansom-street Meeting-House, 15th May, 1817.

The Board proceeded to the election of Officers, and the following were chosen:

The Rev. *Thomas Baldwin*, DD. of Boston, Mass. President.
Thomas Shields, Esq. of Philad. 1st Vice-President.
The Rev. *Robert B. Semple*, AM. of Virginia, 2d Vice-President.
The Hon. *Matthias B. Tallmadge*, Esq. of N. Y. 3d V. Pres.
The Rev. *Burgiss Allison*, DD. of Philad. 4th Vice-President.
John Cauldwell, Esq. of New-York, Treasurer.
The Rev. *William Staughton*, DD. of Philad. Cor. Secretary.
The Rev. *Horatio G. Jones*, of Roxborough, Pa. Rec. Secretary.

Resolved, That committees be appointed by this Board, in differerent sections of the United States, for the purposes of examining applicants for Missionary employ.

Pursuant to this resolution, the Rev. Thomas Baldwin, DD. and the Rev. Messrs. Daniel Sharp, Lucius Bolles, Joseph Grafton, and James M. Winchell, were appointed the committee for the Northern section. The Rev. Richard Furman, DD. the Rev. John M. Roberts, DD. the Rev. Jesse Mercer, and the General Committee of the Charleston Association, were appointed the committee for the Southern section. The Rev. Jeremiah Vardeman, his Excellency Gabriel Slaughter, and the Rev. Messrs. Silas M. Noel, Isaac Hodgen and William Warder, were appointed the committee for the Western section.

Resolved, That if at any time other members of the Board should be present at their meetings, they shall be entitled to a seat with any of these committees.

The application of Messrs. James Colman and Edward W. Wheelock, for Missionary service in Burmah, was taken into consideration.

Resolved, unanimously, That they be accepted as our Missionaries, provided they meet the approbation of the committee of the Northern section, and that their outfit be provided without delay.

Resolved, That Dr Baldwin, Mr Sharp, and Mr Bolles, be a committee to attend to the outfit of brethren Wheelock and Colman, when approved, with their families; and that the said committee be authorized to draw on the Treasurer for the amount necessary.—Also, that 1500 dollars be put into the hands of the said brethren Colman and Wheelock, on their going out to India.

Resolved, That 3,000 dollars be transmitted to India for the use of our Missionaries; 2,000 for the support of brethren Judson and Hough, and their families, and 1,000 to assist in the translation department, and the printing of the Scriptures and religious tracts in Burmah.

Resolved, That the Corresponding Secretary be requested to write to the Rev. John Young, of Kentucky, in reply to his letters, informing him, that on applying to the committee for the Western section of our country, appointed for the examination of applicants for missionary service, should he think proper to do so, they will make such a representation of the case to the Board as their piety and prudence may dictate, and to which the Board will find pleasure in paying the earliest attention.

A letter from the Rev. James A. Ranaldson at New-Orleans, in which he signifies a willingness to accept a missionary appointment in that quarter, where, it appears, an extensive field for missionary labor calls for the hand of cultivation, was taken into consideration. The case of Mr Ranaldson was also recommended by a letter from the Rev. William B. Johnson.

Resolved, unanimously, That the Rev. Mr Ranaldson be employed as a missionary of this Board in New-Orleans and its vicinity; and that he be requested to visit such of the Indian tribes in that quarter as he has referred to in his letter, and others, if he can; and enquire into the practicability of establishing schools among them; and that 500 dollars be forwarded to his assistance.

From the Report of the Baptist Board of Foreign Missions for the United States, it appears that the number of Churches in the Baptist connexion in the United States in May, was 2,727; the number of Ministers was 1,035; the number of members in fellowship was 163,245;—and that there were baptized during the last year, on a profession of repentance and faith, upwards of TEN THOUSAND.

By the Treasurer's Account with the Baptist Board of Foreign Missions, it appears that the contributions to the Missionary Fund during the past year amounted to fourteen thousand three hundred and thirty-five dollars and seventy-nine cents—and that on the 10th of May the Funds consisted of Cash ten thousand and fifty-one dollars and sixty-three cents; United States 6 per cent Stock eleven thousand one hundred and ninety-nine dollars and fifty-four cents; and three shares in the Bank of America, three hundred dollars.—Making in the aggregate the sum of $ 21,551 17 cents.

To the Editors of the Western New-York Baptist Magazine.

The following is a Summary of the Proceedings of the UTICA BAPTIST FOREIGN MISSION SOCIETY, at their Third Annual Meeting.—If you think it would be gratifying to your readers, you are at liberty to insert it in the Magazine.

THE Board of Directors, convened at the Baptist Meeting-House in Utica, on Monday June 2d, 1817.

Meeting opened by prayer.

The Treasurer being called upon, made his Report, from which it appeared there was now in his hands the sum of three hundred and ninety-four dollars and eighty-four cents, which has been received from various sources since our last Annual Meeting.

The following sums were then handed in by persons present:

Abraham Williams,	$ 1 00	Elon Galusha,	$ 1 00
Rufus Smith,	1 00	Calvin Philleo,*	1 00
A friend,	1 00	Ebenezer Thayer,	1 00
Daniel Thomas,	1 00	Jessaniah Holmes,	1 00
W. Staples,	1 00	Catharine Babcock,	1 00
Amos Smith,	1 00	Benjamin Cole,	1 00
Jonathan Palmer,	1 00	First Church in Winfield,	4 00
Jonathan Palmer, jun.	1 00	Second Church, do.	2 12
David Dewey,	1 00	Church & Society, Westmoreland, by C. Philleo,	5 00
Samuel Jones,	1 00		
Ebenezer Vining,	1 00		$ 30 12
Charles Babcock,	1 00		
Caleb Douglass,	1 00		

Meeting concluded by prayer.

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* Two dollars and fifty cents were paid by C. Philleo last year, more than was mentioned in the "Magazine."

TUESDAY, June 3d, 1817.

The Society having again convened, and people having assembled, an appropriate sermon was delivered by Rev. CALVIN PHILLEO, from Revelation xiv. 6.

The following sums were now handed in:

Female Mite Society, Whitestown,	$ 45 50	James Harris,	$ 1 00
Female Mite Society, Utica,	14 00	John Stephens,	1 00
Thomas George,	2 00		$ 70 50
D. W. Randall,	1 00	Received yesterday,	30 12
Asher Wetmore,	2 00	On hand previous,	394 84
Silas Rawson,	1 00	Now in the Treasury,	$495 46
Oded Eddy,	3 00		

The Society proceeded to choose Officers for the ensuing year, when the following persons were duly elected:—

EBENEZER VINING, President.
CHARLES BABCOCK, Secretary.
CALEB DOUGLASS, Treasurer.

ELON GALUSHA, ABRAHAM WILLIAMS, CALVIN PHILLEO, } Directors. { JOHN STEPHENS, JESSANIAH HOLMES, ODED EDDY,

Voted, That our next Annual Meeting be held at the Baptist Meeting-House in Deerfield;—the Directors to meet the day previous, at brother George's, near the meeting-house.

Appointed Rev. ELON GALUSHA to preach on the occasion.

Directors voted, That the Treasurer send on the money now in his hands to the Treasurer of the American Baptist Board of Foreign Missions, by the earliest opportunity: And, in future, whenever he shall receive to the amount of one hundred dollars, that he send it on, without further orders.

Meeting concluded by prayer.

CHARLES BABCOCK, Secretary.

THE "ONTARIO SOCIETY Auxiliary to the Baptist Board of Foreign Missions," held their Second Annual Meeting on the 5th of February, 1817.

Annual Subscription of Members,	$ 100 00
Received from the Ontario Association,	20 00
Received from the Female Society in Gorham, $ 4 00 Also 37 yards of sheeting, at 56 1-4 c. 20 80	24 80
	$ 144 80

The following persons were chosen Officers for the year ensuing:

SAMUEL MESSENGER, President.
SOLOMON GOODALE, Secretary.
CONSTANT BALCOM, Treasurer.

J. WISNER, N. LAMB, A. SHAY and A. CHASE, Directors.

Extract of a Letter to one of the Editors, dated CHESTER, (Warren county) 17th June, 1817.

Dear Brother,—We have been afflicted with a long season of stupidity and darkness, in addition to the temporal calamities, and other corrections of a just and holy God, so that our trembling hope was on the brink of ruin; when, to our astonishment, mercy, abundant mercy, appeared in the midst of judgment, and sinners began to cry out, "What shall we do to be saved?"—A large number have already given evidence of a thorough change; and the work still goes on. Zion lengthens her cords. The sinking church arises. I can do but little more than look on, and see the salvation of God; and say, "Lord, now lettest thou thy servant depart in peace."

Yours affectionately,

JEHIEL FOX.

POETRY.

BAPTISM OF THE MESSIAH.

O! there be sounds that breathe through midnight air,
To lull the frantic bosom of despair;
The swell of anthem, and the dying strain
That plays in rapture o'er th' impassion'd brain!
The will and harp strung notes of minstrelsy,
And the full flow of social mirth and glee.
These be the sounds that life and joy impart,
To calm the wayward moments of the heart.
But O; what earthly sounds by music given,
Can rival tones that breathe of bliss and heaven?
When sainted spirits from the world above,
Revisit earth to chaunt the hymn of love;
What mortal mind shall boast of passion's sway,
What mortal tongue attune the solemn lay;
Though David's harp to noblest themes were strung,
Still were his hand to this, and mute his tuneful tongue,
O'er Jordan's stream such notes of praise were borne,
When on that bright, that pure and placid morn;
The Saviour deign'd his sacred form to lave,
And render'd holy the baptismal wave;
The voice of GOD the Father from on high,
Then burst the portals of the azure sky;
On CHRIST the spirit pour'd his golden light,
And angels triumph'd at the dazzling sight.

[Southern Patriot.

Omission—In our last Number, page 63, should have been inserted a donation of One Dollar to the Madison Society, by Mrs Rebecca Parker, of Cazenovia.

THE

WESTERN

New-York Baptist Magazine.

No. IV.] NOVEMBER, 1817. [Vol. II.

To the Editors of the Western New-York Baptist Magazine.

Brethren,

Should you judge the following Communication calculated to do good, you will give it a place in your useful Magazine, and oblige yours. OLIO.

PASSING sometime since as a missionary, through the county of T———, my lot was to fall in with a family who hold slaves. And being at liberty from other avocations for an hour, I thought to look into the abode of misery, I therefore stole into the dwelling of the sable herd. Among them I found a man a little more than fifty years of age, who was, that day, through the weakening power of disease, released from labor, and allowed to sit in quiet in his tent. Having understood that he was a professed follower of Jesus, I soon fell into conversation with him, and learned that he enjoyed a good hope, that he had been the *Lord's freeman* for some years, and that he maintained a regular travel, and fellowship in the Baptist communion; but that he could not read a word in any language, yet there was one of his associates, that could read. He, therefore, sometimes had the pleasure of hearing the bible read. I enquired, how he enjoyed himself in the things of the kingdom of God; he replied, that he met with some difficulty arising from in-dwelling sin, the devices of Satan, and the vanities of the world; yet he expected to conquer all, and go to be with his Saviour, by and by. But, I observed, you cannot read; and your meeting privileges are small. What do you do to entertain yourself? Oh, he said, I can pray to my blessed Jesus Lord God. I can think what he has done for my poor soul. I can hear them read in my bible; and these things do me good. I sometimes go to the Methodist meeting, and sometimes to the Presbyterian meeting; and I get some good there. For I hear it read in my bible, that my blessed Lord Jesus say, "He that is not against us is for us." Then I think all the truth they speak and do is for me, if I

am for the truth; and when they say or do that I don't hear read in my bible; then I let that alone: that not for me, I have nothing to do with that. You know, continued he, that when America was fighting against England, all the nations that were fighting against England too, were helping America; though may be they did not know any thing about us, or care any thing for us; yet it was all helping to destroy our enemies. And so it is with me. All that are fighting against sin, praying against sin, and putting down sin, are beating down my enemies, and I rejoice. Also when they do good and build up God's kingdom, then I think this all for me; as I told you before, He that is not against us is for us. So I get along—bless God, and hope to get through soon, to live with my blessed master Lord Jesus in heaven.—I sat, for awhile, in silent amazement, looking at this poor old slave, who seemed to be rejoicing in God. His face when I first went in looked quite uncomely; but now his countenance, in my view, was changed; and I felt myself united to him as to one of the most excellent ones of all the earth. And instead of viewing him beneath me, I thought him far more like God; and, of course, far greater than myself. I sunk into insignificance before him, being perfectly ashamed of myself, and of my imaginary greatness.

This little conference occasioned a number of very serious reflections, some of which I will communicate.

1. Surely God is no respecter of persons, but in every nation and condition, they that fear God and work righteousness, are accepted of him. In such instances we see the glory of sovereign grace in the election and salvation of sinners. Not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.

In the wisdom of this world, the master,* who is rich and respected in the eyes of men would not have been passed by, and the poor sun-burnt servant embraced in the arms of everlasting love, raised to great honor, and made to inherit a throne of glory.

2. What an inexhaustible source of enjoyment has the child of God! To hold communion with God in prayer, and to have the soul swallowed up in him, is heaven begun. And to meditate upon what he has done for the salvation of the soul, greatly increases delight in that communion; for, it interests the affections more deeply in the loveliness of the divine character, and leads the soul from one degree of grace unto another, until it is filled with all the fulness of God. And this is manifest through Jesus Christ, being shewn unto us by the Holy Spirit, that beareth witness with our

* The master was not a professor of the Christian religion.

spirits, that we are the children of God. Did sinners but know, could they but realize the difference between this source of enjoyment and theirs, either what they possess, or what they hope for, what conviction would it produce of the unsatisfying nature of all transitory things, and of the excellency of Christ.

3. Would Christians act upon the same principle with this pious negro, how happy would it be for society. Instead of calumniating and reproaching individuals, or whole communities, for a few faults; if all the disciples of Christ, like their divine master, should bear witness to the truth, and in the exercise of charity should rejoice in the truth, should come to the light, as children of the light and of the day; it would serve as a bond of union, and would have a tendency to bring different denominations of Christians together. An ardent love for the truth would also allay that almost insatiable thirst for dominion, popularity, and the friendship of the world; those deadly enemies to the peace of Zion, which too much prevail at the present day.

Courteous reader, dost thou hunger and thirst for righteousness? Then sin is thy burden. Dost thou look up, and panting for purer air, say, "When shall I appear before God?" Remember, the time is near, when he shall perfect that which concerneth thee. Be ready, therefore, to part with all perishable things; and to pass through all the afflictions God is pleased to exercise thee with, until thou hast ripened for the garner of God. For, in ripening the nodding harvest, to which the saints are compared, the northern blast, chilly frosts, windy tempest, and burning suns all have their use, as well as milder seasons. Be ready to meet all that eternal weight of glory, which those inherit that look on things above, where all the saints shall meet, in the presence of JEHOVAH, free from the contaminating touch of sin, to praise him as they should, and love him as they would, for ever and ever.

But, reader, art thou still more in love with sin than the Saviour; choosing this world for thy portion, rather than God? Look before thee. See the end of all things at hand; when the world, with all its furniture, shall be burnt up.

TRANSLATION OF THE BULL AGAINST BIBLE SOCIETIES, ISSUED JUNE 29, 1816,

By Pope Pius VII. to the Archbishop of Gnesn, Primate of Poland.

PIUS P. P. VII.

VENERABLE BROTHER,

Health and Apostolical Benediction.

In our last letter to you we promised, very soon, to return an answer to your's; in which you have appealed to this Holy See, in

the name of the other Bishops of Poland, respecting what are called Bible Societies, and have earnestly inquired of us what you ought to do in this affair. We long since, indeed, wished to comply with your request; but an incredible variety of weighty concerns have so pressed upon us on every side, that, till this day, we could not yield to your solicitation.

We have been most truly shocked at this most crafty device, by which the very foundations of religion are undermined; and having, because of the great importance of the subject, conferred in Council with our venerable brethren, the Cardinals of the Holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our pontifical authority, in order to remedy and abolish this pestilence as far as possible. In the mean time, we heartily congratulate you, venerable Brother, and we commend you again and again in the Lord, as it is fit we should, upon the singular zeal you have displayed under circumstances so dangerous to Christianity, in having denounced to the Apostolic See this defilement of the Faith, so imminently dangerous to souls. And although we perceive that it is not at all necessary to excite him to activity, who is making haste, since of your own accord you have already shown an ardent desire to detect and overthrow the impious machinations of these innovators; yet, in conformity with our office, we again and again exhort you, that whatever you can achieve by power, provide for by counsel, or effect by authority, you will daily execute with the utmost earnestness, placing yourself as a wall for the house of Israel.

With this view we issue the present Brief, viz. that we may convey to you a signal testimony of our approbation of your excellent conduct, and also may endeavor therein still more and more to excite your pastoral solicitude and diligence. For the general good imperiously requires you to combine all your means and energies to frustrate the plans which are prepared by its enemies for the destruction of our most holy Religion: whence it becomes an Episcopal duty, that you first expose the wickedness of this nefarious scheme, as you have already done so admirably, to the view of the faithful, and openly publish the same, according to the rules prescribed by the Church, with all the erudition and wisdom which you possess; namely, "That the Bible printed by Hereticks is to be numbered among other prohibited Books, conformably to the Rules of the Index, (§ No. 2 and 3,) for it is evident from experience, that the Holy Scriptures, when circulated in the vulgar tongue, have, through the temerity of men, produced more harm than benefit." (Rule IV.) And this is the more to be dreaded in times so depraved, when our holy religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are inflicted on the Church. It is therefore necessary to adhere to the salutary Decree of the Congregation of the Index, (June 13, 1757,) that no versions of the Bible in the vulgar tongue be permitted, except such as are approved by the Apostolic See, or published with

annotations extracted from the writings of holy fathers of the Church.

We confidently hope that, in these turbulent circumstances, the Poles will give the clearest proofs of their attachment to the religion of their ancestors; and, by your care as well as that of the other Prelates of this kingdom, whom, on account of the stand they have wonderfully made for the depositary of the Faith, we congratulate in the Lord, trusting that they all may very abundantly justify the opinion we have entertained of them,

It is moreover necessary, that you should transmit to us, as soon as possible, the Bible which Jacob Wuiek published in the Polish language with a commmentary, as well as a copy of the edition of it lately put forth without those annotations, taken from the writings of the Holy Fathers of our Church, or other learned Catholics, with your opinion upon it; that thus, from collating them together, it may be ascertained, after mature investigation, that certain errors lie insidiously concealed therein, and that we may pronounce our judgment on this affair for the preservation of the true Faith.

Continue, therefore, venerable Brother, to pursue this truly pious course upon which you have entered; viz. diligently to fight the battles of the Lord for the sound doctrine, and warn the people intrusted to your care, that they fall not into the snares which are prepared for their everlasting ruin. The Church demands this from you, as well as from the other Bishops, whom our Rescript equally concerns; and we most anxiously expect it, that the deep sorrow we feel on account of this new species of tares which an adversary has so abundantly sown, may, by this cheering hope, be somewhat alleviated: and we always very heartily invoke the choicest blessings upon yourself and your fellow Bishops, for the good of the Lord's flock, which we impart to you and them by our Apostolic benediction.

Given at Rome, at St. Mary the Greater, June 29, 1816, the 17th year of our Pontificate.

Pius P. P. VII.

AFRICAN MISSION.

A letter has lately been received from Mr. Ebner, the missionary employed at Africaner's Krall, dated Aug. 28, 1816, from which the following extracts are made:

"Very interesting must be the good news from the shores of Africa to you, and to every one who loves the Lord Jesus and his word—very interesting, that so many sinners are converted to Christ our beloved Saviour, whose arms are still stretched out to embrace them, and that Africa is also stretching out its desiring hands to their blessed God and Redeemer. I never found the word so impressive on the hearts of my hearers as since I have been here

with Africaner. The Spirit of God works with power upon their hearts. I am am astonished, I cannot describe what I have experienced since I came hither."

Mr. Ebner then refers to the conduct of a person of influence, who had once been friendly, but had not only refused to attend the preaching of the word, but had used his influence to prevent others, and whose hostility was greatly feared. The missionary, however, after fervent prayer to God for success, went to the residence of that person, accompanied by four of his pious people, when by the blessing of God on his prayers, preaching, and conversation, the adversary was softened and became a friend. On which Mr. Ebner says, "Thanks be to God for his almighty assistance. He is the Governor of the world, the ruler of our hearts, the friend of needy sinners, and their helper in all their distresses! We have seen his hand. God our Saviour has been with us, and strengthened us; and if he be for us, who can be against us?"

The converted natives, around Mr. Ebner's residence, thus express themselves:

"In Jesus we find all our life, comfort, joy, peace and happiness. Without Jesus we cannot live: were we to be again without him, we should lose our immortal souls. There is no refuge, nor help, nor rest, nor salvation, but in our gracious Redeemer.

"I find, by constant experience, that nothing makes so much impression on the hearts of my hearers, as speaking to them of the dying love of Christ—what he did for poor sinners—his great patience, and long suffering; that breaks their hearts—that melts them into tears, so that old and young frequently cry out, "Jesus, help us!"

Mr. Ebner speaks of several meetings held about Whitsuntide, in which the people were deeply affected, much in the same manner as was related of the people at Bethelsdorp, a few years ago; many weeping, some falling prostrate on the ground, and others uttering strong cries; so that he was sometimes obliged to desist from speaking. On one occasion he says, "When I was pronouncing the blessing of the Lord on three persons who had been baptized, a general weeping commenced: all went out one by one, and I was left alone, (like our Lord, John viii. 9.) I stood amazed, saying to myself, what meaneth this! When I returned to my house, I found some of them praying, others with their eyes fixed on the ground, and others lay upon it as if they were about to expire. But it is impossible to describe the scene; he who never saw such a one cannot form an idea of it, and probably some will not believe it. And because similar circumstances occurred elsewhere (meaning at Bethelsdorp) I was unwilling to write this, fearing some would discredit the relation; yet, on second thoughts, I determined to write the truth. You, my dear fathers, will doubtless rejoice; and how would it gladden your hearts could you see and hear these poor people offering up their prayers with burning zeal."

It may be expected that these converts, so lately rude and untaught savages, will express themselves in a manner very different from ours; but the following are remarkably striking, while perhaps they will extort a smile:

Old Africaner thus expressed himself:—"I am glad that I am delivered, I have long enough been the horse of the devil, who employed me in his service; but now I am free from his bondage. Jesus hath delivered me; him will I serve, and with him I will abide." Now, like Anna, who departed not from the temple, he does not omit attendance on any religious service.

Some of the converts thus describe the heart of man: "Our heart, say they, is, by nature like a *Tendeldoos*, a tinder-box. When the box is shut, there is no life in the tinder; but as soon as we open the box, and strike with the flint and steel, the sparks enkindle the tinder. Thus is our heart by nature, shut up like the box and dead in trespasses and sins; but when the Spirit of God comes, he opens the heart, takes away the cover, and kindles it with his heavenly sparks."

They also allude to the custom of serpents. "When the serpent creeps out of her old skin, she forsakes also her old hole, and never returns to it again; thus, say they, we must skin off our old sins; creep out of our old state; live a new life, and never more return to our former state."

Mr. Ebner says, he has now about fifty hearers, and about thirty attend the school; but he has reason to expect a considerable addition; others, before referred to, having been kept back. "If you could see, says Mr. Ebner, the great hunger and thirst of the people for the word, you would heartily rejoice. I can almost say with our Saviour, "Where much is forgiven, they love much;" and with the apostle Paul, "Where sin abounded, grace doth much more abound."

Whoever recollects that on this spot, where Africaner was once the terror of the surrounding country, a Christian church is established, will heartily rejoice and give glory to God.

Missionaries on their Way to Otaheite.

Messrs. Orsmond and Barff, Missionaries to Otaheite, arrived at Rio Janeiro on the 16th September, after a voyage of ten weeks, having sailed from Cork harbor, Tuesday, July 9, after being detained there nearly four months, waiting for convicts, &c.

The convicts were, for a time, much disposed to mutiny; but were by degrees, brought to behave better. As soon as the missionaries had opportunity, they began to instruct the prisoners. They distributed many tracts among them, which were thankfully received, and read with avidity. "These, said some of them, will employ our time, and keep us from mischief." Several discovered a readiness to learn to read. At length several classes were formed. "Nearly

thirty, (says Mr. O.) read the New Testament in classes, others are spelling, some are writing, and others cyphering."

Mr Orsmond frequently read prayers and preached to the people between decks, while Mr. Barff read prayers and preached to the guard, &c. on deck. The men appeared to be very thankful for this attention to their spiritual interest, and some applied for the solution of doubts or difficulties which had occurred to them. In some of these cases, Mr. O. sent them notes referring to several texts of scripture, which he requested the inquirers diligently to examine.

Mr. O. observes, that it is necessary missionaries should be well acquainted with the evidences of Christianity, and prepared to give satisfactory reasons for the faith, to those skeptics, which are every where to be met with. He also remarks, that he made it a rule to leave the dinner table as soon as he conveniently could, judging that religious subjects require more attention and reverence, than can generally be expected, while the glasses are frequently emptied and filled; "and in this opinion, says he, I am strengthened by Bishop Butler."

Among the convicts were, it seems, one person intended to have been a priest, and another person of education who had been an attorney. "It is a novelty," he says, "that I should have these persons assisting me, in making extracts from Leland, Butler, Paley, Wardlaw, Chalmers, and Bogue, on the evidences of Christianity."

Extract of a Letter from the Rev. Thomas Evans, *of Wales, G. B. to Elder Abraham Williams, of Utica, dated April 15th,* 1817.

"The Irish people have the gospel preached to them, by means of a Baptist Society in London,* for promoting Religion in Ireland, by preaching, establishing schools, and sending the scriptures among them, and teaching the children to read them, and hiring men to read the scriptures from house to house, or wherever they can: and such a method has been of great use to enlighten men, who were kept in popish darkness, insomuch so, that there is now a great call for Bibles in Ireland. Many have been baptized upon a profession of their faith. In that land of darkness the Lord seems to work, and fulfil his promises to his Church.

"The angel whom John saw fly in the midst of heaven, is gone forth among almost all nations, and tongues, with the everlasting gospel."

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* For a more full account of the formation and designs of this philanthropic Society, see No. IX. page 427.

NATIVE PREACHERS IN INDIA.

Extracts from Neelo's Journal.

March 3d. At Peneti spoke to two Ramats, mendicant followers of Rama: one of them heard with attention. At Rajah's-bazar had a large company, some of them brother Ram-nidhee's relatives; he spoke to them, and we sung a hymn and prayed. Spoke also at three other places. 4th. Had a large company at Chanuk, opposite Serampore; some said, your words are good, but why do you kill animals: I quoted Acts 13th: about one hundred and fifty heard. Went to the house of brother Ram-nidhee's relations, who heard without prejudice: two women wept. Others of his relations took us to another house, declaring that they wished to hear these words. 5th. At a cloth-merchant's shop in Chanuk, to a great crowd, I read the word: they acknowledged that the world was dead in sin; and said, if we are not compelled to eat with Europeans we can come into this way. I reminded two Ramats who acknowledged that all the gods were sinners, that a little cowdung would spoil a whole pan of milk; that all had sinned, but that the true God incarnate had been crucified for our sins. 6th. (Lord's-day.) Read the word to the prisoners in Serampore gaol: several wept. At the house of a non-commissioned officer at Barrack-poora had a congregation of thirty-two persons. Ten or twelve persons, wept, saying, "When will Jesus have mercy on us and permit us to become his slaves, and forgive us our sins?" At the Serjeant-Major's, the same day, had worship, when several women wept much, acknowledging that they were barren trees, and were afraid lest they should be cut down, and cast into the fire; that they had been doing nothing good. 7th. Had a company of hearers near the Governor's garden, where I read, sung, and, prayed; afterwards at the house of one of Ram nidhee's relations, had much conversation, read the word, sung, and prayed. Here a man invited us to go to his house, who treated us with great respect. We read there, sung, and prayed. Some cried out, "Alas! Alas, we have no merit; we are all sinners." The same day, another man called us to go and read the word at his house; here they invited us to come again and read the word and instruct them, and to erect a school for the instruction of their children. After this a shop-keeper invited me, where I had about sixty people: some wept and others blessed me. 8th. Read the word at Sundala-poora. Had a congregation of about one hundred and seventy near the Governor-General's garden, to whom I read and explained; and at the close sung a hymn and prayed. From hence a brahmun took us to his house, where we read, sung and prayed: they invite us to come again. After this, a man of the writer cast called us to his house, and we spoke the word of life to them. At nine places the word was read to-day,

and tracts distributed. 9th. Three of us went to eight places to-day, where we read the word. 11th. Conversed with Ramnidhee's relations at *Oorlya dah*. 24th. Went with another brother to *Veerree*, where we had a large congregation; several old people were affected under the word. 28th. In conversation with two mendicants at my own house, they were much affected when reminded of their sins, and informed of the pains of Christ in atoning for them: they declared that all their pilgrimages and worship of idols was vain. Spoke with an enquirer from *Gudu khali*; he was in search of a man in whom God dwelt. 30th. Went to *Barrackpoora*, and conversed with several, who at least were convinced that the gospel was the true way of salvation. Afterwards I read the word at the houses of four Hindoos: two women appeared a good deal affected.

The original of the following letter having been sent up to Serampore for translation, as it refers to an interesting event in the mission, it is thought best to print it:

Letter from Sebukrama to the Rev. George Barclay, Kilwinning, Scotland.

"Victory to God. Sebuk-rama supplicates an interest in the compassion, holiness, forbearance and gospel of God.

Receive my affectionate acknowledgments, and ten thousand thousand expressions of my love. I must now relate the particulars of my reception of the Gospel: and first, from the day of leaving my mother's womb to come into this infamous world, I prepared my soul and body to break the commands of God; I worshipped, served and praised, and partook of the offerings to the gods and goddesses; my mind was wicked; I associated with the vile; I was unrighteous; full of wrath and of filthy conversation; resorted to wicked places; and being intoxicated with abominable pleasures, I gave that body which should have been the temple of the blessed God, to the devil, and prepared my everlasting bed in hell at once to lie down in eternal torments.

At length, at a certain time, in the Khooroot market-place, Ram-krishna-poora, Mr. W. Ward, and our soul's beloved brother Krishna-pal, came to the house of Mr. Cunningham, at which time and place, making known the words of Jesus Christ and the good news, they left a New Testament, and pious books, which books, our excellent brother Jugunnat'ha receiving into his own hands, placed them in his house.—At this time I was a servant in the cannon foundery in the fort.—On the above day, about four o'clock in the afternoon, after leaving my work, immediately on my arrival, brother Jugunnat'ha said, "Brother, God has called us: and has sent a messenger of the Holy Book." I said, "Well, brother,

as soon as I have eat a morsel, I will come from home, and look at it." After a little time I returned, and read, and examined the book.—I saw it contained only the way of holiness, and that God for sinful men in his own body, bearing sufferings, had completed the sacrifice. Therefore, brother, judging in thy own mind, see that in this we may indeed obtain salvation. This is certainly the truth. Being confident of this the same night two or three friends getting together, and throwing open the door of our hearts, we confessed that we had committed the blackest crimes, and wept much. We confessed to each other, that our Lord Jesus Christ was truly the Son of God, the Saviour of sinners: we really believed this, and making it certain in our minds, with a loud voice we called out in faith, "Oh! Lord! where art thou! Oh! Saviour, save us." Then closing our eyes, we saw thro' our tears, the light which the Holy Spirit had shed in our hearts. Thus possessing a mind fixed in faith, we were brought to hate all transgression and sin, all evil connexions and works, the gods and goddesses; all the evil customs of this wicked world, so that hearing of them, our ears tingled, and seeing them, we turned another way. This we considered as the pouring out of the Holy Spirit, and through the mercy of the Lord Jesus Christ our minds became prepared. Then God taking hold of my hand and raising me from an unfathomable hell of everlasting sorrow, placed my feet on mount Sion, and prepared me to enjoy everlasting life in his service.

Thus obtaining the mercy of God, and being full of joy, I would be ever ready with my spirit in the work of God, in ascribing blessing to the Holy Spirit, and in proclaiming for the salvation of sinners, the glad tidings of our Lord Jesus Christ's death. Wherefore, I intreat, that having thus found the Saviour, you will kindly pray for this sinful, wicked, ungodly, unbelieving man, that Satan may never enter into him, nor into those brethren and sisters who live in the same place, nor into any who may embrace the gospel.

This is now my desire, and day and night, full of fear, this is my prayer to God, that I may be constantly ready to proclaim his gospel. December 30, 1814.

N. B. Excuse the mistakes in this letter.

List of Churches, with their Pastors, and Number of Members, in India, in the year 1815.

Churches.	Pastors.	No.
Malda,	Brother Krishnoo,	7
Dinagepore,	Fernandez,	29
Silhet,	Bhagvut,	10
Berhampore,	Pran-Krishnoo,	7
Cutwa,	Wm. Carey,	26
Vansvariya,	Mut'hoora,	4

Serampore,	Carey, Marshman, Ward,	62
Calcutta,	Ditto,	185
Jessore,	Thomas,	27
Chittagang,	De Bruyn,	8
Patna,	Thompson,	4
Digah,	Moore and Rowe,	6
Allahabad,	Kerr,	5
Agra,	Peacock,	6
Orissa,	J. Peter,	21
Ceylon,	Chater,	5
Java,	Robinson,	9
Church in H. M. 22d,	Forder,	15
In H. M. 24th,	Worrall, Britt, Colsell,	62
In H. M. 14th,	Whitworth,	24
In H. M. 19th,	———	14

Revivals of Religion.

About the beginning of last July, a special work of Divine grace commenced in German, in the county of Chenango. A particular account of which may be expected in some future number.

In Tully also, there has been a pleasing work of God; and several persons have professed their allegiance to the Prince of glory.

In Cincinnatus, about forty have been hopefully converted.

Revival of Religion in Smithville, County of Chenango and State of New-York.

[Communicated for the Magazine.]

Previous to the awakening the Lord moved upon the minds of his people, to remove some errors that had crept in among them. Tokens of a refreshing from the presence of the Lord were visible, in December, 1816. A remarkable spirit of prayer and supplication was poured out on some of the members of the church, and was followed by a wonderful shower of Divine grace. The first tokens of the blessed work were seen at a conference meeting, where a number of God's people had convened for prayer and supplication to the Lord, that he would pour out his Spirit for the upbuilding of Zion.—From this time, the divine flame appeared to catch from heart to heart, and from house to house, and to spread so surprizingly, that in a short time almost every individual in the neighborhood had some peculiar exercise of mind. Conference meetings were soon established in various parts, and crowded with those whose cries were; "What shall we do to be saved?" And notwithstanding the inclemency of the season, our assemblies on the

Lord's days were much crowded; our houses were not able to contain the multitudes that thronged there, to hear the word of the Lord. Whole households were arrested by the sovereign power of the great JEHOVAH, and brought into the glorious liberty of the gospel, and filled with joy and praise in believing. One instance of an awakening in a school, is worthy of particular notice. A young woman, who taught the school, was an obstinate opposer of religion. About the latter end of February, she, and about twenty of her pupils were powerfully wrought upon by the special influences of the Holy Spirit, and were soon brought to rejoice in hope of the glory of God. So powerful were the divine operations on the hearts of these children, that it seemed quite impossible to keep their attention fixed on their books; therefore, the greater part of one day was devoted to prayer and praise. The glory of the Lord seemed to fill every heart, and his praises to dwell upon every tongue. Love, joy, peace pervaded every soul. They were faithful in exhorting each other daily; and it was enough to break a heart of stone, to hear them invite and exhort their fellow children and youth, to flee from the wrath to come. The youth and children who were the subjects of this work, related the exercises of their minds with fear and trembling, and went forward in baptism with apparent great delight.

There are hopefully converted about one hundred, between the age of nine and forty-five. A majority of these are under sixteen. Also a number of backsliders have returned; so that the whole number added to this, and the church in Greene, (from the same place) is about one hundred and twenty: on a tract of about six square miles.

> "The world beheld the glorious change,
> And did thy hand confess;
> My tongue broke out in unknown strains,
> And sung surprizing grace."

The peculiar doctrines of the gospel, such as, the depravity of the natural heart, regeneration by the power of the Holy Spirit, justification by faith, God's universal dominion and sovereignty, were cordially embraced by the converts. They all seemed to feel their lost condition by nature, and to ascribe the change to sovereign grace alone.

Hence we may remark, that such wonderful revivals of religion afford the greatest evidence of the divine origin of the scriptures, since the truths contained in them are attended with such power and energy in raising dead sinners to life.

The scriptures inform us, that the preaching of the gospel in the apostolic age produced the same glorious effects. Such remarkable seasons of refreshing from the presence of the Lord, clearly shew that the power is of God; that "Paul may plant, and Apollos water," but God must give the increase.

The sovereign dispensation of grace is clearly displayed in such revivals of religion, teaching us, that "God will have mercy on whom he will have mercy, and will have compassion on whom he will have compassion."

Since, it is to be expected, that some will prove themselves stony, and thorny ground hearers, whose religion will endure but for a season; how doth it behoove those, that think they stand to take heed lest they fall. Take heed, saith the apostle, lest there be in you an evil heart of unbelief, in departing from the living God And again, beware, lest ye being led away with the error of the wicked, fall from your own steadfastness.

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

From the American Baptist Magazine.

St. Johnsbury, Vermont.

Dear Brethren,

I FEEL it a duty that I owe to God, to give you an account of the late work of grace among the people with whom I am connected. A church composed of sixteen members, from different towns, was constituted in this place in September, 1811. This little vine the Lord has seen fit to bless. For a time we were embarrassed for want of a place to meet in, until the Lord stirred up the heart of our esteemed brother Mr. John Clark, of St. Johnsbury, who purchased a spot, and built a small but convenient house for public worship at his own expense. Some additions were made from time to time; but nothing very special appeared until June last, when a meeting was held in our meeting house, called the "Circular Conference." This meeting was composed of several churches, all of the Congregational order except ours. The Lord was evidently with them, and many had their minds seriously impressed. On the third Lord's day in June, the solemnity was so visible in the assembly, that I was led to exclaim with Jacob, "Surely the Lord is in this place, and I knew it not."

About this time we set up weekly conferences. The attention increased, and many minds became deeply impressed with a sense of their sinfulness.

At our conference the week before the first Lord's day in July, three young persons came forward and offered themselves as candidates for membership in the church. They were received, and the next Lord's day was appointed for them to be baptized. After the morning exercise, we repaired to a river that runs near the meeting-house, the bank of which was crowded with people. Here the Lord gave a new spring to the work. Such a time I never before witnessed. I made some remarks on the end and design of the ordinance, and it seemed as if the Holy Spirit descended. The

people of God were made to rejoice, while tears stole down the cheeks of sinners. Conviction was fixed like "a nail in a sure place" in the hearts of many, as they have since confessed in relating their minds. Our meetings became crowded, and many appeared to hear as for their lives. Some who had entertained a hope for years, were constrained to come out and own where they had been —to confess, and to repent, and do their first work. Our baptizing seasons, became almost weekly, and the Lord blessed them for the good of souls.

This work continued through the summer and fall. But in the winter, it seemed gradually to decrease. There were some, however, who came forward and were baptized at this inclement season. There are others who entertain a hope, that have not as yet come forward.

Of those who shared in the work, about one half were heads of familes; none of them over sixty; and of the youth, none under fifteen. They all appeared to have a deep sense of their own sinfulness, and of the depravity of the human heart. Salvation by grace has been acknowledged freely. There have been no instances of enthusiasm, noise, or confusion; but a deep sense of sin has evidently been felt. The number that have come forward and obeyed the commands of Christ in his own divinely appointed way, is forty-three. May the Lord keep through his own name, these lambs and bring them to his heavenly kingdom. O that men would praise the Lord, for his wonderful works to the children of men!

I subscribe myself your brother in gospel bonds,

SILAS DAVISON.

June 2, 1817.

NOTE. This Church is known by the name of St. Johnsbury Church, although the members live in the towns of Waterford, Barnett, and Danville, as well as in St. Johnsbury. The meeting-house stands in the corner of Barnett. All those towns have shared in the work, and many in each, have united with the Congregational churches.

Greenwich, State of New-York.

SIR,

GOD. is gloriously carrying on his good work in these parts, although it has subsided within our vicinity; yet in the following towns, or at least in some of them, it is progressing, viz. Hartford, Argyle, Kingsbury, Queensbury, Fort Ann, Granville, Salem, and Cambridge, all in the County of Washington.

According to the best information I can get, about 840 persons have professed religion within a little more than a year past in the above towns, including 257 which have been added to the church under my pastoral care. These are the astonishing doings of the

great Redeemer, whom God hath exalted, upon his holy hill of Zion. Yours most affectionately,

EDWARD BARBER.

Greenwich, March 22, 1817.

Salem, N. Y. May 5, 1817.

In this place, within a few months, after a low and trying season, the Lord has appeared in mercy. I have baptized since the work began, twenty-eight. Not far from fifty have obtained a hope. The work is now spreading into three different neighborhoods. The cloud that hangs over us, seems to bespeak abundance of rain. All that have as yet made profession, have joined with the Baptists. Two of my children, I have reason to hope, have shared in this work. One of them obtained a hope last evening.

Yours in the best of bonds, THOMAS BAKER.

MISSIONARY TOUR.

An Abstract of Elder John Goff's Tour.

He left home January 4th, 1816—And rode to the county of Steuben, passing through Pulteney, Bath, &c. preaching as opportunity offered. On Lord's day, 19th, at Mud Creek, preached and baptized two persons. On the 22d, at Bonney's Settlement, visited from house to house, and found some who wanted to be baptized. On the 25th, at Babcock's Settlement, attended a church meeting. 26th, Baptized two persons. Feb. 2d, In Conhocton, preached to a Baptist and Congregational Society—saints rejoiced, and sinners trembled. They return thanks to the Missionary Society, for their goodness in sending them missionaries, and pray for a continuance of the favor. On the 3d, he preached to a Female Bible Society in Conhocton, who wish to return thanks to the Society, for past and present favors. On the 12th, preached in Troopsburgh, a very destitute place. They send their thanks to the Society, for favors received, and solicit more assistance.—On the 13th, entered Pennsylvania, and preached. The Lord blessed the word, to the conviction of sinners, and to the comforting of a few brethren who dwell in that place. He has since been informed, that a reformation has taken place, and sixteen persons have been baptized. On the 18th, he came to Elmira, county of Tioga, and found the church in a broken situation. On the 19th met them in conference; and on the 22d, met with the brethren in church meeting. After much labor, a happy union succeeded.—On the 1st of March returned home; having been absent eight weeks, preached fifty-three times, baptized four persons, and attended two church meetings, and two conferences. Was thankfully received in every place.—The universal cry among the people was, "Come over, and help us."

Extracts from Elder Nathan Baker's Missionary Journal, addressed to the President and Directors of the Hamilton Baptist Missionary Society.

Dear Brethren,

I would inform you, that according to instructions received from you, I left home on the 13th of May, 1817, with a design, (God willing) to visit the state of Ohio. Leaving the county of Steuben, I travelled through the county of Allegany; where I found a number of small churches, and not a Baptist minister in the county.—I then travelled through the county of Cattaraugus, finding a destitute people, desirous of preaching, and not a church nor minister of the Baptist denomination.—I then passed through Chatauque county, in which there are five or six churches, and three or four ministers of the Baptist order.

Leaving the state of New-York, I passed through a part of the state of Pennsylvania, not finding a church of our order, save one, to which I gave fellowship on my return; not a Baptist preacher, and but one Presbyterian preacher. In this place there is great need of faithful laborers.

Lord's day, (June 22d,) Preached in a Presbyterian meeting house in Kingsville, (Ohio;) a solemn assembly.

28th, Rode the greatest part of the day through woods to the town of Jefferson; made appointments for Lord's day. 29th, Preached two sermons in the court house; then rode two miles, preached and baptized. Held a conference in the evening.

June 30th, Rode to Austinburgh, and preached.

July 1st, Returned to Geneva; met a Mr. Lesly, a Presbyterian minister, and an Elder Barnes, according to appointment; preached at two o'clock; assisted in forming a Bible Society.

July 2nd, Rode to the town of Madison; met delegates from several churches, who had convened to form an Association. Here I met Elder Jesse Hartwell, a missionary from Massachusetts; assisted them, in forming into an Association; preached in the afternoon. I had a pleasant interview with a number of ministers and brethren, from whom I gained information concerning the state of religion in that quarter.

Lord's day, (July 6th) Preached two sermons, in the Presbyterian meeting house in ——, Cughoga county, to a large and solemn assembly. At five o'clock preached again to an assembly in tears. I think I never enjoyed a more solemn day.

7th, Finding my health failing, and being 360 miles from home, I concluded to return.

9th, Preached at Geneva, and baptized.

10th, By request of the church, I tarried; heard the experiences of three persons, and after much exhortation, and prayer, went to the water and baptized them.

L.

Here is a revival of religion, and a small church, who meet with much opposition from the Methodists. After meeting, rode nineteen miles; met Elder Hartwell, and the church at Kingsville, to settle some difficulties.

July 13, Preached two sermons in the Presbyterian meeting house in Springfield, Pennsylvania, to a large and attentive assembly. Afterwards, rode to Elk Creek, and met a large number of people, some of whom followed me from the former place of meeting.

16th, At Northeast, found six brethern and six sisters, united in conference, who agreed to act as a church in future; gave them fellowship. This little church is about thirty miles from any other church; and there are but one or two ministers, whose characters stand fair within fifty miles.

31st, Rode home, having been absent eleven weeks and one day; travelled about one thousand miles; preached twenty-six sermons; attended twenty conferences; helped in formining one association; fellowshiped one church; making eighty-six public meetings. I baptized eight persons, and broke bread to one church.

Yours, &c. NATHAN BAKER.

REPORT

Of the Board of the Hamilton Baptist Missionary Society, 1817.

DEARLY BELOVED BRETHREN,

IN compliance with our duty, we hasten to lay before you an account of our proceedings for the year past.

Moving in the humble circle of domestic operations, we cannot call your attention to scenes of brilliant achievements. But still, we think, we have cause of grateful acknowledgment to the Father of mercies for his good hand upon us, and those distinguishing favors toward us as a society. Each revolving year confers increasing obligations to unwearied exertions in the missionary cause. In the year past we have employed Elder Timothy Shepard eleven weeks and four days, in the western parts of this state, and in the province of Upper Canada; the situation of the people where he travelled loudly calls for the unremitting exertions of all who love the cause of truth. The people in Canada only want missionaries sent to them; they calculate to pay the expense. Br. Shepard received in contributions fifty-two dollars, while on his tour.

Elder Nathan Baker has spent eleven weeks in the state of Ohio and parts adjacent, and two weeks in the vicinity of Oneida

Lake. He found the country destitute of faithful ministers, impostors abounding, and earnest cries for more help—upon the whole, an encouraging prospect of the rise of the Redeemer's kingdom.

Elder Roswell Beckwith has spent three weeks in places contiguous to the Oneida Lake: his labors well accepted.

Elder Daniel Hascall performed a missionary tour of five weeks in the northern parts of this state: a most destitute region.

Elder John Goff has been employed eight weeks in the counties of Steuben and Allegany: from those places, reiterated Macedonian cries are heard.

Elder Alfred Bennet spent fourteen days in a tour on the Owego creek, and parts adjacent.

Elder Cyrus Andrews received an appointment to labor on the Holland Purchase. But we have received no returns from him. Several others were appointed, but for various reasons, have not fulfilled their appointments.

Thus we have employed missionaries forty-two weeks in the course of the past year.

With respect to the pecuniary affairs of the society, they appear to be in a prosperous condition. At a meeting of the Board at Homer in February last, eight Female Societies brought forward their donations in cloth, cash, and several other articles, to the amount of $ 219. Since that time, two other Female Societies have contributed $ 35. There are now twelve Female Societies connected with the Hamilton Baptist Missionary Society. Various other contributions have been made to our funds.

According to the vote of the last annual meeting, we made application to the Legislature for an act of incorporation; which we have received.

With respect to the Magazine Establishment, we submit the following statement of the General Agent.

Paid to Dr. Baldwin, for Massachusetts Magazines,	$ 298 61
To Seward and Williams in full, for printing,	615 00
To Linus J. Reynolds in full, for printing,	85 00
Avails of Magazines, paid into the Tressury,	313 46
Due from Agents,	700 00

In reviewing the occurrences of the year past, a pleasing prospect opens to view. Our little Society seems to be rising into importance, and assuming a respectability, which will command an increased attention. Our funds are increasing, and the field of operations enlarging. Hitherto our missionaries have been received with great respect, and calls for further assistance are numerous.

Brethren, the cause in which you are engaged, is the most sublime, glorious and important of all causes; it is the cause of Him whose kingdom is an everlasting kingdom, and of whose dominion there will be no end. He will have the heathen for his inheritance, and

the uttermost parts of the earth for his possession. Since God is spreading the knowledge of himself, thro' the gospel, to our kindred mortals who sit in darkness—since he deigns to use his children, as instruments in this glorious work, let us rejoice, that while we are permitted to sit together in heavenly places, and enjoy great and precious privileges, we may contribute our mite, and afford our feeble aid in a work so noble and divine. Every day affords new cause of encouragement, new oause of gratitude to the King of Zion. Hence while the Redeemer's kingdom is rising in glory; while the friends of this kingdom in Europe, Asia, and Africa, are actively affording their aid, let us in this favored quarter of the earth, be vigilant, faithful and liberal in support of a cause, which has for its object nothing less than the glory of the infinite God, the comfort and edification of the lonely saint, destitute of gospel privileges, and the salvation of immortal souls, who are perishing in darkness.

Dear Brethren, this is in an age replete with wonders; God is moving the heavens and the earth to accomplish his glorious purposes, and to spread the savor of his name to the uttermost parts of the earth. When we contemplate the unexampled efforts of his people, in the four quarters of the globe, to spread the light of divine truth; when we see the prince and the peasant, the rich, and the poor, the bond, and the free, the male and the female, the old, and the young, and even the little children, contributing to the offerings of the Lord, for the important purpose of building the temple of the most high God, we are ready to exclaim, What hath the Lord done!

The glorious intelligence that pours in upon us, from all parts of the missionary field, should operate as a powerful stimulus to unwearied exertions; can we read the accounts from India, from Africa, and of the astonishing events in the South Sea Islands, and not feel the sacred fire burn within us. Shall we, with these things in view, sit down, and contentedly fold our hands, and say, four months and then cometh harvest?

No, brethren, let us not be guilty of such unsuitable conduct, let us listen to the voice of the great Lord of the harvest, and we shall hear him saying, behold the fields are already white to the harvest, yea the heavenly mandate is gone forth, "Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe." What an honor is God conferring upon his children in the present day, that they may be workers together with God, in the great work of emancipating immortal souls, from the slavery of sin and Satan. In this season of general movements in the camp of Israel, would it not be the height of impiety for us to sit still, like careless spectators? should we not deserve the bitter curse of Meroz? Oh, brethren, let the noble, and godlike example of our blessed Redeemer, and his dear children, fire our souls with an increasing ardor to aid in this glorious war. What!

shall the armies of the Lord lie in the field, and we remain in our ceiled houses? No, let us arise, engage in the work, share in the toil, and participate in the glory. Let us redouble our exertions. The calls from our destitute brethren on the frontiers, and in the new settlements are numerous, and pressing, and shall we not listen to them? shall we not send them relief? Your former kindness is remembered with many thanksgivings to God. Oh, could we witness the tender scenes that many of our missionaries experience, it would call forth the liveliest emotions of our souls. Brethren, ye know who hath said, He that giveth a cup of cold water to a disciple, shall in no wise lose his reward: how much more he that contributeth a draught of the water of life to a poor famishing immortal. If you saw a number of your fellow mortals starving for the necessaries of life, or languishing on beds of sickness, would you not feel yourselves under the most sacred obligations to assist them to the utmost in your power. And if the temporal wants of our fellow men have such powerful claims upon our liberality, how much more the poor immortal soul!

Dear brethren, by the love of God, by the bitter sighs, the heavy groans, the painful death of our dear Redeemer, we intreat you to continue, yea, increase your liberality. A few cents from each person, may, with the blessing of God, be productive of great consolation to many of our destitute brethren, the means of awakening many a careless sinner, and produce abundant thanksgiving to God, and great peace and consolation to our own souls.

May we all feel the importance of the subject, and engage with renewed zeal in the glorious work.

For a statement of the funds, we refer you to the Treasurer's Report.

By order of the Board,

JOHN PECK, President.

JOHN LAWTON, Secretary.

Donations received from September, 1816, *to September*, 1817.

From Madison Female Free Gift Society, in cash,		$ 20	94
Homer Church and Society, in cash,		8	00
Homer Female Mite Society, 23 yards full'd cloth,		34	50
Do.	ditto, 7 3-4 y'ds cott. cloth,	2	90
Do.	ditto, in cash,	11	00
Do.	ditto, 4 cambrick handk'fs,	2	00
Cazenovia Female Mite Society, in cash,		18	27
Do.	ditto, 1 pair of jewels,	1	00
	Carried forward,	$ 98	61

	Brought forward,	$ 93 61
From Fabius Female Society, 27 1-2 yards full'd cloth,		37 12
Nelson Female Society, in cash,		2 80
Do. ditto, In property,		4 44
North Norwich Female Society, 30 1-4 yards brown linen cloth,		11 34
Do. ditto, 11 y'ds full'd cloth,		13 05
German Female Society, 40 yards tow cloth,		15 08
Do. ditto, 17 yards full'd cloth,		25 20
Hamilton Female Society, 27 yards full'd cloth,		38 83
Pompey and Fabius Female Mite Society, cash,		5 25
Do. ditto, 1 pair stockings, $ 1; 1 do. mittens, 37 c. 1 do. gloves, 50 c. 4 do. socks, 1 00 c. 2 handkerchiefs, 75 c.		3 71
Eaton Female Mite Society, 15 yards full'd cloth,		24 37
Madison Female Free Gift Society,*		16 00
Abraham Pannel, Truxton,		1 00
Elder Kellogg and Br. E——, Greene,		2 00
Anna Kellog, $ 1 00—Benajah Tubbs, 50 c.		1 50
Elisha Grow, $ 1 00—Benajah Tubbs, jun. 50 c.		1 50
Isaac Rindge,		5 00

Received by Missionaries.

By Elder Timothy Shepard,	$ 52 26
Elder Nathan Baker,	16 65
Elder Roswell Beckwith,	2 18
Elder Daniel Hascall,	5 08
	$ 382 97

* This donation was presented September 12, 1815, and has been heretofore omitted by mistake.

Expenditures from September 1816, *to September,* 1817.

1816—September 13, Paid to the General Agent,	$ 50 00
1817—January 16, To ditto,	6 10
February 20, To ditto,	15 00
To ditto,	40 00
March 13, To ditto,	5 00
To Elder Daniel Hascall,	25 71
To the General Agent,	17 75
To Elder Cyrus Andrews,	46 25
To Elder Timothy Shepard,	58 00
Carried forward,	$ 263 31

Brought forward,	$263 81
Paid to Elder Nathan Baker,	65 00
To Elder Roswell Beckwith,	15 00
To Elder Alfred Bennet,	10 00
One Counterfeit Bill,	1 50
To a Chest, for the use of the Society,	4 80
Total of Expenditures,	$360 11
Total of Receipts,	$382 97
Expenditures,	360 11
Balance,	$22 86
Balance in the Treasury, as per last Report,	433 80
Balance in the Treasury,	$456 66

A true Statement, errors excepted.

DANIEL LATHROP, Treasurer.

Opening of new Meeting House at Cazenovia.

On the 21st of October, 1817, the new Baptist Meeting House in Cazenovia, was opened for divine worship. At ten o'clock, A. M. the exercises began with a prayer meeting. A short intermission ensued. Reassembled for preaching. After an appropriate prayer by the Rev. Mr. Brown, pastor of the Presbyterian church in this town, a well adapted discourse was delivered by the Rev. John Peck, pastor of the church, from Haggai, ii. chap. and last clause of the 7th verse,—*And I will fill this house with glory, saith the Lord of hosts.* The discourse was closed with solemn addresses, and the following statement of the rise and progress of the church was given:

This church was constituted, under the pious labors of Rev. James Bacon, in the year 1801, consisting of sixteen members.—God visited them again, by the special out-pouring of his Spirit, in the year 1803, and added upwards of thirty to their number. The following year, on account of his advanced age, their venerable pastor resigned his charge, and they called their present pastor.—In the years 1807 and 1808, another season of refreshing was granted them, and upwards of one hundred were added. From that time the church gradually increased, so, that hardly a communion occurred without having some addition, until July, 1815, when the foundation of their new meeting house was laid. The first they built was a log house; which, in a little time, they found too small to accommodate the assembly. They then built a small framed house,

thirty feet square; and God increased them, till this would not hold the people; and at the abovementioned time they began another house, fifty five by forty-five feet, and the same month God began again to pour out his Spirit upon them, and has continued the reformation to the present time. During the last mentioned period, their additions have been one hundred and ninety-eight.—That since the church was constituted, the number died, dismissed, and excluded, amounted to about one hundred, and the present number is three hundred and seventy-nine. It was justly observed, *What hath God wrought? This is the* LORD'S *doing, and it is marvellous in our eyes.*—The Rev. Joseph Coley made the concluding prayer. The Hymns were appropriate, and the singing very delightful.—A short intermission was had; and the assembly convened again, when the Rev. Nathaniel Kendrick addressed them, in a discourse from Psalm lxii. 8. At evening, the Rev. Alfred Bennet, by a sermon from Psalm cxix. 57, closed the solemn, pleasing and highly interesting scene.

From the American Baptist Magazine.

PRAYERS AND ALMS UNITED.

AN angel from Jehovah testified to Cornelius, that his prayers and his alms ascended to heaven for a memorial. It is to be feared, that many do not sufficiently realize the importance of uniting alms with their supplications.

Some persons express great zeal for the salvation of the heathen, who contribute nothing to send the gospel among them. Thousands express sympathy for the suffering poor, during the severity of winter, who never contribute to their relief. Their benevolence is entirely exhausted in fair words. But we have much reason to doubt the sincerity of their good wishes, unless those wishes excite to action. There has been, indeed, a commendable zeal awakened in behalf of the heathen, and great pecuniary resources have been furnished for evangelizing the world. But probably there yet remain churches in our land, whose prayers are offered up on every Lord's day for the conversion of the heathen, and who yet furnish no means for accomplishing the object. Let such realize, that prayers and alms must be united, if they hope for an acceptable memorial before Jehovah.

The benevolence of the Almighty towards a lost world did not consist merely in words, but proceeded to acts; for he so loved the world that he gave his Son to die. The benevolence of Jesus was united with the utmost activity; he spent his life in important services to mankind; he sought out the poor, the wretched, and the guilty, to impart blessings to them, and expired on the cross for their salvation. The apostles caught the spirit of their Master, and not only desired and prayed that Israel might be saved, but cheerfully

devoted their time, talents, and property to the cause, and counted not their lives dear to them. Howard did not merely weep over the sufferings of the wretched, who were confined in dreary prisons, but traversed various countries, amidst privations, fatigues, and dangers, to mitigate their sorrows. Let these considerations have due weight on the professors of religion, to excite them to acts of benevolence. May they aspire to be followers of the great High Priest of their profession, and the glorious company of his apostles and martyrs.

In times like the present, which abound with encouraging prospects, it is conceived to be the incumbent duty of every church, however small, and of every Christian, however obscure, to take an active part in the Missionary Cause, and make contributions for its promotion, according to their ability; for a man is accepted according to that he hath, and not according to that he hath not.

In conference and prayer meetings, much might be collected for the great object. A number of Baptist friends in Boston, who meet in a weekly conference meeting, were interested by reading an address on the subject of raising funds for printing the Scriptures in the Chinese language, under the superintendence of Messrs. Morrison and Milne, and resolved on aiding the object. They procured several Boxes, on the top of which was printed, *Remember the poor Heathen*, and on the side, *Translation Bible Box*. One was made resembling an elegant gilt Bible, on which appropriate texts of Scripture were inscribed. These Boxes were placed on the table, at the several houses of meeting, and the free will offerings soon amounted to FIFTY DOLLARS, which were forwarded as the first fruits of this simple and easy method of aiding the circulation of the Bible. The plan is still in operation, and a very considerable sum has since been raised.

Let others be admonished, to adopt this, or some similar mode, and thus unite their prayers and their alms, that they may ascend to heaven as an acceptable memorial. A. Z.

EDUCATION SOCIETY.

It gives us pleasure to learn, that another Education Society has been established in the South; known by the title of "The Baptist Society in South Carolina and Georgia, for the education of pious young men, designed for the ministry." Our limits will not permit us to give the articles of their Constitution, which in substance are the same with other similar institutions.

We cannot, however, deny ourselves the pleasure of giving a few extracts from the eloquent and interesting Address, which accompanies it. [Am. Bap. Mag.

Beloved Brethren,

We take the liberty of inviting your attention to the important subject, which has prompted our present meeting, and occupied our deliberations. By our constitution, you will be informed of the designs which we entertain, of the principles which are to guide our operations, and of the methods which will define our proceedings. To the formation of this union, we have been induced by several considerations. The increasing demand in various parts of our country, for Baptist ministers with suitable qualifications: the progress of general literature in all classes of society, requiring a proportionate improvement in those who exercise the sacred office; the frequent instances which bring to our view young men of piety and promise, destitute of the requisite means for improving their talents, and a sincere hope, that with the Divine blessing, our co-operation in the proposed measure, might contribute to the increase and extension of genuine piety; are some of the motives which have incited us to the course into which we now affectionately invite your benevolent activity. Such motives are so true in fact, and so obvious to common inspection, that they must necessarily disturb the repose of the indolent, and assail the observation of the inconsiderate. In the field, brethren, which we propose to cultivate, there is an impressive call to united zeal and diligence.

So far are we from wishing to arrogate to ourselves the merit of originality in this scheme, that we take pleasure in alleging the example of brethren in other places, as an additional incentive to ardour, in a pursuit where they have led the way.

In different parts of the United States, are societies united for the accomplishment of designs, in all respects like those for which we solicit your favorable regard. Such examples inspire us with the greater confidence. But admitting that no other association resembling that which we contemplate, had been formed; is there any want of evidence in favor of its claims? Do not the circumstances of many young brethren, eager to break through opposing difficulties, and stand forth as the ambassadors of Christ, make an affecting appeal to our piety and exertion? Do not Christians of all denominations, combining their energies in order to give greater prevalence to the Word of Life, invite our endeavors to something that may accord with the spirit and animation of the present times? Does not that extensive union for missions, which promises to embody the strength of our denomination in this country, demonstrate the expediency of such methods as might augment the number of laborers for a field of action so widely diffused?

The objections which our plan may have to encounter, are not of such a nature as either to vary its principle or retard its progress. We are aware that many of those amongst us, who have risen to distinction and usefulness in the work of the ministry, had receiv-

ed, in a very limited degree, the aids of learning. But will any infer from this, that they would have been less eminent *with* such helps than they now are *without* them? Will any presume to say, that they who are powerful in the art of persuasion, without study and application, would not have been more so, had their minds been trained to precision of thought and elevated to clearness of apprehension, by the aids of science? Can any imagine that he who is already a workman that needs not to be ashamed, would not have been more distinguished, had he acquired a thorough knowledge of all the instruments of his profession?

From the Fifth Report of the New-Hampshire Bible Society.

From this cursory view of widely extended and wonderful operations in the cause of the Bible, [in the eastern hemisphere] let us return to our own country. Surely we have reason to be both humbled and animated. It is a humbling consideration, that we, as a Nation, have done so little in this noble cause; and that, so many thousands, even in our own land, are still unsupplied with the sacred Scriptures.—For although we have more than 130 Bible Societies; yet numbers of them are of recent origin, and many more are of very limited extent and scanty means; and consequently have distributed but few Bibles. With all our Bible Societies and peculiar advantages, it is computed that we have distributed not more than 150,000 Bibles in *seven years*—while the British and Foreign Bible Society has raised money enough in *one year* to purchase 600,000 such Bibles as we distribute. Our Bible Societies have also been without any centre of action, or bond of union; being scattered from Maine to Georgia—from the Atlantic to the Mississippi; and consequently our efforts, though well intended, have been disjointed and inefficacious to a great degree.

But thanks be to God that far brighter prospects of success in this cause are now opening to our view. A National Bible Society has been formed, which will concentrate the energies and liberal contributions of a numerous people.

"The American Bible Society" was instituted in May last, [1816] in the city of New-York. A Convention of Delegates from Bible Societies assembled for the purpose. Their discussion of the subject was frank, animated, and conciliatory. And although they came from different sections of the United States, and were of various religious denominations, yet they were of one heart and of one mind, as to the grand object of their convention. Such was the harmony of their whole proceedings—such the unanimity with which they adopted the Constitution of a National Institution as to inspire the liveliest emotions of gratitude, and elicit tears of joy from many eyes.

The smiles of the King of Zion appear to rest on this Institution. Impressive strains of eloquence are heard in its support. A powerful "appeal to the Christians of America," in its behalf, has issued from the press. The rich are pouring their offerings into its treasury; and the poor are swelling the amount with their generous donations: and already has a very considerable number of Bible Societies become its Auxiliaries. In the space of four months, this Society has received more money than the British and Foreign Bible Society received during the two first years of its operations. May its funds be augmented from all parts of the Union; and its career be as glorious as that of any sister Institution on the face of the earth. May its income and its munificence annually increase, until the whole world is filled with Bibles.

Brethren and Friends—Let us more liberally co-operate in this glorious cause. Little did we think, a few years ago, that we should enjoy the noble privilege of being fellow workers with such a vast multitude in all lands, in filling the earth with the knowledge of the Lord. But the privilege is ours. Many of our ancestors have longed and prayed for the Millenial Glory of Zion. We live to behold its rising dawn. We live when kings and emperors do public homage to her exalted King, and enter into solemn compact to obey His laws as their rightful Sovereign and their Saviour God. We live when a most despotic Emperor opens the door for diffusing the Gospel among one third of the human family; and when the Bible, by the united zeal and free-will offerings of sovereigns and nobles, of rich and poor, is rapidly spreading among all nations. We live to perform a part in communicating the blessings of salvation to numerous millions of our fellow-men.—In what a vast and noble enterprize we may all engage! To what exalted honor we may now aspire! Who will not exult? Who will not come to the help of the Lord and his cause?

For the "Western New-York Baptist Magazine."

Messrs. Editors,—Vexatious lawsuits having become so common, and so many poor people suffer by them, I have thought proper to lay down four general rules to be observed, in going to law, and wish you to give them a place in your Magazine. Z.

Rules for going to Law.

Rule 1st. Never go to law about trifles, as he did, who said, "He would spend one hundred pounds in law, rather than lose a pennyworth of his right."

Rule 2d. Never be rash, or hasty, but try all possible means to compose differences, wherein he that yields most, as Abraham did to Lot, is the best man. And it will be found that nothing is lost by so doing.

Rule 3d. Never go to law with malice, or a desire of revenge, for if the hurting or undoing of our neighbor be the end of our going to law, (as it is with too many) it is certainly evil, and speeds accordingly.

Rule 4th. It must be with a disposition to peace, whenever it may be obtained; and with an ear open to all overtures for that purpose.

OBITUARY.

DIED, At Canajoharry, March 22d, 1817, Elder GEORGE ELLIOT, aged 61 years and 21 days, and in the 25th year of his ministry. His last sickness was short, but very severe, which he bore with great composure; and left the world in the triumphs of faith: when he was told that he was dying, he raised his hands, and said, Amen. In the beginning of his ministry he practised mixed communion, but in the course of his pilgrimage, he found so many embarrassments, that he was led to reconsider the matter, and being convinced, he honestly confessed his wrong; and made attempts to convince his brethren, but not succeeding, he then took a dismission with a view of uniting with the Baptist church in Exeter. But his days were numbered; and the great Head of the church called him home. He left behind him that good name that is better than precious ointment. He was interred on the 24th, and by his request, Elder Elijah Herrick preached from 2d Timothy, chap. iv. 6, 7, 8.

March 28th, 1817, Departed this life, in the triumphs of faith, Elder SIMEON CAMP, minister of the Baptist church in New-Berlin, state of New-York, in the 59th year of his age.—He was born in Rehoboth, state of Massachusetts, October 15th, 1758.—When he was about twenty five years of age, he married Miss Esther Watkins; he then living in Woodstock, Connecticut. At thirty years of age, it pleased God, by his sovereign grace, to convert his soul; he then united with the Baptist church in that town. In the year 1792 he removed to the county of Otsego, state of New-York. He began to improve his gift in a public way, with the church in New-Berlin, and was encouraged by his brethren, to whom, his improvements appeared comforting. In July, 1804, the church called him to ordination. In this church he continued to labor, as a faithful minister of the New Testament, until his death. He was beloved by his brethren, and society. When departing he calmly took leave of all his family, and closed his eyes in peace.

Precious in the sight of the Lord is the death of his saints.

From the American Baptist Magazine.

OBITUARY.

MEMOIR OF POMP PUTAMIA.

It is the peculiar glory and excellence of the religion of Christ, that it renders men useful and happy in every condition of life; and those who are desirous of marking its benevolent effects, will often find them as strikingly displayed in the obscure and humble walks of life, as in those more public and honorable. Wherever religion is felt, it evidences its divine reality by the piety, the benevolence and industry of its subjects. Of whatever nation, language, or colour they may be, its influence is invariably attended with the same blessed effects. By the contemplation of these many a pious heart has been strengthened and animated in the way of righteousness.

Died at South-Reading, 17th March, Mr. Pomp Putamia, a man of color, aged 59 years. As a man, his deportment was singularly unassuming and amiable; as a Christian, his religion was of that character, which, while it aims supremely at the glory of God affords substantial enjoyment and consolation to the possessor, and most explicitly testifies to beholders, its important reality and benign tendency. As a valuable member of society, an affectionate friend, and pious follower of the meek and lowly Jesus, he lived beloved and died lamented.

Many circumstances might be mentioned, illustrative of the general tenor of his thoughts and feelings with regard to himself and the interests of religion. The following must suffice.

The Rev. Mr. N----, late pastor of the Baptist Church in South-Reading, in conversation one day with Pomp, on religious exercises, remarked, that he had been greatly afflicted with darkness of mind, and that he had sometimes felt almost determined to go off into the woods and spend his days in solitude to get rid of the troubles of life. "Ah, sir," replied Pomp with great seriousness, "I have sometimes thought so too, but then I thought again, should I go into the woods, *Pomp would be there.*

In the 24th year of his age he was liberated from the iron hand of slavery; since that time, by persevering industry and economy he accumulated property to the amount of 2000 dollars. He left a will bequeathing a part of his property to relatives and particular friends; 20 dollars to the Massachusetts Bible Society; and eventually the Massachusetts Baptist Missionary Society are to receive from his estate 1500 dollars.

As his circumstances in life were easy, some of his friends had frequently inquired of him why he would not leave off labor and

live on the income of his property. After his will was made, and he expected soon to finish his course on earth, he said to a person standing by—"You see now what I have been laboring for, that the blessed gospel might be preached to the destitute."

Noble example indeed! How ought it to put to the blush those professed friends of the gospel, who hoard up their thousands a year and scarcely contribute a cent a week for its promulgation through the world. Let the conduct of this descendant of Africa, whose heart had been "washed in the blood of the Lamb," stimulate those who are about to dispose of their property, to *remember* the benevolent institutions formed for the benefit of mankind.

Let the simple history of Pomp remind us all, of the fulfilment of prophecy. *Ethiopia shall soon stretch out her hands to God.* The acceptable hand of penitent prayer, and the obedient hand of liberal benevolence, unite in loveliest harmony. The just shall be held in everlasting remembrance: with hopes full of immortality they depart in peace, their works do follow them, and in their resurrection, may it not be sung,

See a stranger come to view;
Though he's black, he's comely too;
Comes to join the choir above,
Singing of redeeming love.
Cloth'd in spotless robes of *white*,
Ransom'd spirits *all unite*;
Endless ages, they exclaim,
Bless the great Redeemer's name.

POETRY.

From the AMERICAN BAPTIST MAGAZINE.

THE MISSIONARY.

BEHOLD the Missionary of the Lord!
The undaunted champion of Jehovah's word!
The love of Christ his hope, and sweet resource,
With deathless ardor he pursues his course.
O, see him, where relentless winter reigns,
Where wretched Greenland dwells in icy chains;
See him—where Burmah's towering temples rise,
And lose their lofty summits in the skies.
In jewell'd Ceylon,—rich in pearls and gold,
The miracles of bleeding love are told;
In fair Amboyna's sweet and blooming isle,
He bids the everlasting gospel smile,

—A star of grace,—his rays dispel the night,
And pour celestial glories on the sight.
He makes the wilderness and deserts shine,
With beams of peace and righteousness divine.
With living rills he feeds the parched ground,
And scatters mercy's healing balm around.
——See the red banner of the Cross unfurl'd,
The joy and glory of a dying world.
From torrid suns, e'en to the frozen poles,
The mighty ocean of redemption rolls.
Truth smiling, lifts her bright, unsullied wings,
And o'er the globe her matchless radiance flings;
The Eastern hemisphere with grace she gilds,
And pours salvation from a thousand rills.
O'er Asia's climes, the flame of love she spreads;
On bleeding Africa her balm she sheds.
——O Missionary, friend of God, I see
A pledge of truth's immortal reign in thee.
The period will arrive, when thou shalt stand,
The advocate of Christ in every land.
The heathen world shall bow, the wretched live,
The soften'd savage, healing grace receive,
Fell superstition quit her iron car,
And mercy all her golden gates unbar.
Truth's conquering rays shall falsehood's shades dispel,
And break idolatry's malignant spell;
And Pagan temples, now defiled with blood,
Shall be devoted to the living God.

COMPLAINT TO JAVA

On the Death of the Rev. T. Trowt.

Thou sickly isle—and was thy burning breath
The traitor's kiss upon the lip of love?
Hadst thou no guerdon but the gale of death,
To greet thy gentle Envoy from above?
Yet from that lonely grave shall Java's sigh
Float on the breezes of his native shore,
And woo its dear ambassadors to die,
Where *his* last accents breath'd *their* living lore.

Bap. Mag.

AN

INAUGURAL ORATION,

PRONOUNCED MARCH 18, 1818.

BY

JOSHUA BATES, A. M.

PRESIDENT

OF

MIDDLEBURY COLLEGE.

PUBLISHED BY REQUEST OF THE CORPORATION.

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INAUGURAL ORATION, &c.

"EDUCATION forms the mind." The great philosopher of human intellect, by a thorough analysis of the understanding, and a complete investigation of its properties, has successfully refuted the ancient doctrine of "innate ideas," and thus justified the inference, that the contemporaneous doctrine of "intuitive knowledge" is unsupported by sound philosophy.—In the uncultivated mind intellectual powers do indeed exist; but, like the unpolished diamond, they exist in obscurity. Education brings them to light, displays their brilliancy, unfolds their beauty, and exhibits their real value; it excites their latent energies and controls their operations; it gives them activity, and applies them to the purposes, for which they were designed, and to which they are adapted, by Infinite Wisdom. We can, indeed, discern nothing in the human mind, distinct from the effects of education, but a capacity to receive instruction—a faculty to learn—a power to acquire and retain knowledge. Of this capacity, it is admitted, that there are various degrees be-

tween those extremes, which are denominated genius and stupidity. These extremes, however, are rarely found in nature. In most cases, ordinary minds, under the fostering hand of education, united with persevering industry, may rise to excellence and obtain the rewards of genius; or by neglect and sloth, may sink to the lowest depths of stupidity, and remain the mere receptacles of folly. Buffon has said, "genius is nothing but patience." If this position is not true, in its full extent—if the attention and patience of an age would invent nothing, without a peculiar disposition of the organs of sense and a native acuteness of the powers of perception; yet it is certain, that the acquisitions of genius always suppose vigorous application and patient investigation. With a very few exceptions, the distinctions among men, in knowledge, in strength of understanding, and even in brilliancy of imagination depend more on variety in education, than on original difference in capacity. And even the difference, which does exist, is often exaggerated. "If, as Seneca says, there is no great genius without some mixture of folly, perhaps also there is no great folly without some mixture of genius."

Hence we perceive the high importance of a good education for all the purposes of life. And the consideration of this subject, will not be thought unappropriate; nor, I hope, be found uninteresting on the present occasion.—It is not my intention,

however, to discuss the subject in its largest extent, nor take a comprehensive view of all its branches and relations. Moral culture and religious instruction constitute a part, and unquestionably the most important part of education. Indeed, without these, the cultivation of the intellectual powers would be useless, and often worse than useless. Unsanctified learning, so far from adding to the happiness or usefulness of a man, serves only to increase his capacity for suffering, and extend his pernicious and corrupting influence in society.—To prescribe rules for the religious education of children; and, by an exhibition of the most commanding motives, to urge on parents and guardians the duty of "bringing them up in the nurture and admonition of the Lord," would be a pleasant employment. But these topics fall not within the appropriate limits of this dissertation. I shall treat of them, therefore, no farther, than they are connected with literature and science; and view them only, as they belong to a course of academick instruction.

A common education is of the first importance; and it is all, that is necessary for the ordinary purposes of life. It is abundantly sufficient for those, who cultivate the soil; for those, who devote themselves to the mechanick arts; for those, who conduct the commercial concerns of society. These occupations, though among the most honourable and useful employments, allow but little time for study and mental cultivation; nor do they require an

extensive acquaintance with the sciences. A knowledge of the rudiments of learning, such as may be acquired in almost every village in New-England, is all that is necessary (may I not add)—all that is beneficial in these departments of social life. A more refined education and a highly cultivated taste, by dividing the attention, might even unfit a man for excellence and energy in these pursuits. But without that degree of instruction, by which a person is enabled to read with facility, write with propriety, and compute with accuracy; no one is prepared to act well his part in any station in society, or pursue any employment with satisfaction to himself and usefulness to others.

It should never be forgotten, therefore, by the guardians of society and the friends of humanity, that common schools, to which the children of the poor as well as of the rich may have free access, are of the first importance to a community; imperiously demanding their attention and patronage. Especially, in a country like ours, and under forms of government like ours, neither publick virtue nor civil liberty can be maintained, without a general diffusion of knowledge, and a liberal provision for the support of schools.

But, although a common school education is amply sufficient, and even best adapted to qualify youth for the common purposes and ordinary employments of life; there are functions to be performed in civilized society, which require a more

liberal education; which cannot indeed be well performed without extensive knowledge and enlarged views of men and things—without an acquaintance with general literature and the great circle of human science. For what are usually denominated the learned professions, a partial and limited education is certainly inadequate. As Cicero well observes, "Omnes artes, quæ ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quadam inter se continentur." It is indeed a truth, established by literary experience, that no branch of liberal education can be successfully pursued independently of others, nor any neglected without injury to the whole.—Can a man be well versed in legal science, civil polity, and jurisprudence; unless he is likewise acquainted with natural philosophy, logical induction and metaphysical reasoning? And can he, without this knowledge, execute the functions of the several departments of well organized government, with understanding, consistency and despatch? It is true, natural talents, acute discernment, and much experience and careful observation may, in a great measure, supply the deficiency of early education; but they can never become a complete substitute. Without the fostering care of liberal education, we should look in vain for another Puffendorf or Blackstone or Sully or Burke or Ames.

Those men, who by native energy of mind and unwearied assiduity have overcome the disadvantages of defective instruction, raised themselves to offices of trust, and devoted themselves to the publick good, surely deserve well of their country, and merit peculiar praise. But how much higher would the same men have risen, and how much farther would their benign influence have been extended, if the superstructure of their knowledge had been erected on a broader foundation—if in youth they had received a literary and scientifick education—if their noble minds had been disciplined by study, and directed by instruction—if they had walked the Lycæum, had inhaled the pure air of Parnassus, and tracing the streams of literature and science to their fountain, had imbibed its unpolluted waters!

The same inquiries might be made; and we should be led to the same result concerning those, who practise "the healing art." The profession of physick requires men of cultivated minds and studious habits. Medical science itself opens an extensive field for cultivation and research. It is, moreover, intimately connected with many other branches of general knowledge; some of which are indispensable to it, and all highly auxiliary. Botany, chemistry and anatomy are its handmaids. The pages of Linnæus and his successours, of Lavoisier and his followers, of Bell and his coadjutors must be familiar to every physician, who looks

for distinction in his profession. It cannot, indeed, be denied, that some, whose early education was deficient, have made respectable attainments in these branches of knowledge, become men of extensive erudition, and by long and successful practice risen to eminence. But the same remark, which was made with reference to legal science, occurs here with equal force. If they have accomplished so much, under such disadvantages, what would they not have done, with the aid of a finished education! They would have been Boerhaaves and Cullens and Harveys and Rushes and Warrens!—Beside, in estimating the value of general science and systematical education to the profession of physick, we must not forget the awful consequences of ignorance and presumption. While some men of native discernment, acute discrimination, and persevering research, have become skilful physicians, and even risen to eminence and distinguished usefulness, with few advantages; how many have only increased the virulence of disease and the anguish of death! How much mischief has been done by the nostrums and specifick of imposture and the boasted panacea of empiricism! How many hecatombs, not of bulls and goats, but of human beings have been sacrificed on the altar of Æsculapius!

For the other learned profession, a classical and scientifick education is surely not less important, than for those which have been named. If a civil-

ian, in order to become acquainted with the principles of jurisprudence and civil polity, must be a man of general knowledge—if a physician, to be well qualified for practising "the healing art," must be a man of erudition; then surely those, who undertake "the cure of souls," should not be *novices*. They should be thoroughly versed in the science of theology; and of course their youthful minds should be well stored with the knowledge of ancient customs and languages—with that literature and those sciences, which will aid them in illustrating, vindicating and enforcing the principles of the gospel. They should stand on *classick*, before they step on *holy* ground. They should drink largely at the Castalian fount, before they undertake to conduct thirsty souls to the fountain of living waters.

It is not contended, that learning is the first, much less the sole qualification, requisite for a preacher of the gospel. Christian principle—an experimental knowledge of the doctrines and duties of Christianity is unquestionably of the first importance for the sacred office. Indeed, this qualification is not only primary, but indispensable. Destitute of it a man, however learned and however eloquent, cannot preach *the gospel*—cannot speak *the truth in love*—cannot "allure to brighter worlds and lead the way." On the contrary his ministry will serve only to confirm the unbelieving in their infidelity, and harden the impenitent in their sins; it will ren-

der him only "a savour of death unto death to them that perish." The tempter, in the form of an angel of light—an enemy to truth and holiness, in the garb of a messenger of salvation, may lead thousands astray; and "if it were possible, would deceive the very elect."

> "I venerate the man, whose heart is warm,
> Whose hands are pure, whose doctrine and whose life
> Coincident, exhibit lucid proof,
> That he is honest in the sacred cause."

Thus important—thus essential is christian principle to a minister of the gospel. It must not be forgotten, however, that every christian is not prepared to become a teacher of Christianity. All, who are "born of God," are not "called of God" to the work of the ministry. An inspired apostle has decided, that *a bishop*, or christian minister, must be *apt to teach—able to convince gainsayers.* This qualification, always important, is peculiarly requisite at the present period and in the existing state of the church and the world. Since miracles have ceased—since too unsanctified learning has been employed with the most consummate art and indefatigable industry, to fortify the strong holds of infidelity and wickedness, it has become peculiarly important, that those, who are "set for the defence of the gospel," should be men of cultivated minds and extensive erudition.

I do not affirm, that a public or collegial education is necessarily connected with this qualification. A man may have passed through all the forms of

academical instruction, and still remain illiterate—"a graduated dunce." There have been men too, who have derived from private tuition and personal application the principal advantages of a liberal education. The able and successful labours of Winter and Newton and Jay, and many in our own country, whom propriety forbids me to name, furnish conclusive evidence, that industry and talents may, in a good degree, supply the place of publick education, and render a man sufficiently learned for extensive usefulness in the ministry—"a scribe well instructed unto the kingdom of heaven."

These, however, are exceptions to a general rule. Ordinarily men will not--nay, cannot acquire, extensively and in well digested order, that kind of knowledge, which is highly important to a minister of the gospel, without the discipline and instruction of a liberal education.

It is admitted, that some illiterate men, of native energy of mind, actuated by motives of piety and benevolence, have undertaken to preach the gospel; and in places, destitute of more able teachers, they may have been instrumental of much good. But how much more extensive and permanent would their good influence have been, if they had been better qualified--if they had been able to answer the objections of learned infidels, and detect and expose the errours of subtle hereticks! With the same advantages of education, they might have

stood on equal ground with Doddridge and Scott and Edwards and Dwight—might have extended the sphere of their usefulness beyond the narrow compass of the human voice and the short period of human life—might have imparted instruction to people of different nations and successive generations—might have proved a blessing to thousands yet unborn!—Beside, how much has the cause of pure religion suffered; and how many have been led to despise the gospel, through the unhallowed influence of ignorant fanaticks and false pretenders to inspiration!—

> "From such apostles, O ye men of God,
> Preserve the church; and lay not careless hands
> On sculls, that cannot teach, and will not learn."

The beneficial effects of liberal education and literary institutions, however, are not confined to these learned professions. They are seen and felt in all the ranks of civilized society.—Colleges furnish instructors for academies and common schools; and thus their benign influence, in some cases immediately and in others more remotely, reaches every man, and diffuses general knowledge through the whole community. They resemble the majestick and fertilizing Nile; which, rising from a single source, pursues its winding way through distant regions; and which stops not in all its course, nor by its many mouths falls into the sea; till it has watered and enriched all the plains of Egypt.

The hand, which should destroy these nurseries of science, would at the same stroke demolish the

beautiful fabrick of society, and reduce mankind to their primitive state of ignorance and barbarism. The cottage and the palace would feel the shock alike; and the intellectual world again become a chaos. The deluge of Deucalion would not be wanted, to sweep away the works of art; nor the fire of Omar, to consume the literature of ages.

Liberal education and literary institutions drew forth from the cloister the light of life, which had been concealed for more than ten centuries; and gave liberty of conscience to the Christian world. The principal actor in the glorious reformation of the sixteenth century was a professor in the university at Wurtemburgh: When Europe had long groaned beneath the chains of Papal superstition, and yielded implicit obedience to its despotick mandate; "*Submit yourselves to authority without examination;*" Luther opened the treasures of literature, burst the leading strings of science, and rising with the energy of truth and the power of divine grace, established forever the right of free inquiry, and vindicated this noble principle and liberal prescription of Protestantism; "*Examine, and submit yourselves only to conviction.*" From that period learning and religion became mutual coadjutors; and though sometimes unnaturally divided, they have generally maintained an intimate alliance, and united their influence to civilize the world and bless mankind. As learning had lent

her aid, to break the chains, in which religion herself was bound; so religion in turn gave new energy and lustre to learning. Ancient literature awoke from her slumbers. Science pushed her researches. Copernicus rose with Luther, and followed the track of the heavenly bodies. Newton succeeded them, and investigated the laws of nature. And Locke, pursuing in the train, analyzed the human mind.

It may seem superfluous to proceed farther in commending and vindicating the cause of literature and literary institutions—of science and liberal education. Objections, however, have been made and should be answered.—As an objection to the scientifick part of a liberal education, it has been said, that natural philosophy, mathematical science, and metaphysical research have sometimes produced a spirit of skepticism, and lent their support to the cause of infidelity. The fact, on which this objection is founded, must indeed be admitted; but the answer to the objection itself is short and conclusive. It was not *sound* philosophy —it was not *deep* investigation, which landed the self-named philosophers of the last century on infidel ground. The infidelity of that period may be traced with more propriety to superficial research, unrestrained love of theory, and an unbounded spirit of innovation. "A little philosophy," says a philosopher himself, "inclineth men to atheism; but depth in philosophy bringeth their

minds back to religion." He, who with Newton looks through nature, "looks up to nature's God." While he views, with philosophick eye, the beauty, proportion and harmonious operations of the complex machine of the visible universe; he beholds, with an eye of faith, the Hand, which made and moves the whole--he sees Divinity impressed on all the works of creation, and perceives the skill of Omniscience and the energy of Omnipotence in all its laws--he approves and justifies the decision of the pious bard; "An undevout astronomer is mad"--he even feels the spirit and adopts the language of the inspired psalmist; "O Lord, how manifold are thy works? in wisdom hast thou made them all!"

A more plausible objection, however, may be made to another portion of the usual course of liberal education--to the study of the ancient classicks and polite literature. The writers of these classicks were heathens; and through the medium of their works, the whole machinery of their mythology is exhibited to the inexperienced and ardent mind of the youthful student. Gods and goddesses, not the work of men's hands, but the more fascinating work of human imagination, are presented to his view, adorned with all the drapery, and embellished with all the dazzling colours, which poetry and rhetorick, could cast upon them. He may not, indeed, be in danger of regarding the nod of Jupiter and his sons, nor of bowing down

to Diana and her sisters; but is there no danger, that he will be charmed into effeminacy by the songs of Circe, or plunged into dissipation amidst the orgies of Bacchus?—is there no danger, that familiarity with scenes of superstition will produce in his mind contempt for the sublime mysteries and holy rites of religion?—is there no danger, that he will learn to regard the instructions of Christianity and Paganism with equal indifference?—is there no danger, that the doctrines of the only living and true God will lose, at least, a portion of their sanctifying influence on the heart of one, who is thus early conducted into the temple of idolatry?—Beside, the very spirit of the classicks is directly opposed to the spirit of the gospel. The one is a spirit of peace, humility, meekness and love; the other of war, pride, ambition and revenge. The classicks inculcate the doctrines of selfiishness and retaliation; the gospel teaches us to love our brethren, to forgive our enemies, and do good to all men. The examples and precepts of the former are the result of depravity and blinded reason; those of the latter flow from sanctifying grace and heavenly wisdom. The study of these productions of Greece and Rome, therefore, as far as it has any influence on the temper and character of youth, must have a pernicious and corrupting influence—must restrain he power, and counteract the spirit of Christianity.—It is, indeed, much to be feared, that those, who commence these studies in childhood,

and pursue them unaccompanied with religious instruction—who read the fabulous stories of heathen gods, without a familiar acquaintance with the word of the God of truth, will become prejudiced against the doctrines, indifferent to the authority, and callous to the spirit of the gospel. "It would require" (to adopt with a slight variation the language of an admired writer)—"it would require a very affecting impression of christian truth, a very strongly marked idea of christian character, and a habit of thinking with sympathetick admiration of the most elevated class of christians, to preserve entire the evangelical spirit," among the seducing examples, and exposed to the corrupting sentiments, which appear in such works as the Iliad of Homer and the Æneid of Virgil; adorned, as they are, with all the facinating charms of poetry.

Nor does the objection end with the productions of antiquity. Modern literature is not free from the charge of corrupting influence on the young mind. Among our most celebrated historians, we find a Hume, a Gibbon and a Voltaire; avowed infidels, embracing every opportunity to reproach the christian character and shake the foundations of christian hope. With the exception, too, of Milton and Watts and Cowper and Young and a few of minor importance, the influence of our English poets is not much more favourable to evangelical truth and holiness. Indeed, many of the finest writers of the last century, both in prose and verse,

if not avowed enemies to Christianity, were certainly not its friends. The highest ground, on which they ever stand, is that of strict neutrality; and too often they may be found even in the enemy's camp. It is surely to be lamented, that so many of the streams of modern literature have been poisoned at the fountain—that, while the cup of knowledge is gilded without, and the draught rendered sweet to the palate, it frequently contains a secret infusion of poison for the incautious youth, in whose hand it is placed.

The objection to classical studies and polite literature, arising from these considerations, is surely plausible and imposing. It is sufficient to excite a deep solicitude in the parental bosom; and it should be regarded, and as far as possible obviated, in forming the plans and conducting the business of liberal education. But shall it be suffered to prevail in its full extent? Shall it be permitted to exclude from our seminaries of learning the best models of taste and sublimity in composition, and close the most direct avenues to the temple of literature and science? Shall we, through fear of the possible evil of classical studies, voluntarily relinquish the benefits, which result from them? Shall we indulge the timid spirit of Laocoon; and with reference to the great body of literary productions, both ancient and modern, adopt his cautious maxim; "timeo Danaos et dona ferentes?" Shall the friends of religion and humanity retire from clas-

sick ground ; and leave the field of knowledge exclusively to "men of corrupt minds, reprobate concerning the faith?" Shall the enemies of our holy religion be suffered to occupy all the fortresses of learning, and secure to themselves all the weapons of literature, by which we might effectually defend the citadel of our faith against their attacks? In a word, shall our colleges be deserted by pious instructors and pious students, and left to the management and use of infidels ; and thus rendered exclusively nurseries of infidelity—the very hotbeds of licentiousness?—Rather let every friend to the cause of truth and righteousness be induced, to guard with unceasing solicitude, and encourage by renewed patronage these literary institutions—institutions, which must and will exert a powerful influence on the principles, character and happiness of the great mass of society. Let him give them his efficient support, not only by his charities, but by his counsels and prayers. Let those especially, who are concerned in their government and instruction, unite their efforts, and exert their combined wisdom and energy, to correct the abuses of learning and purify the fountains of knowledge. Let them incorporate in the system of liberal education an explicit recognition of the truth and duties of Christianity. Let them see, that every authorized pursuit, within the walls of college, begins and ends with God. "Let the Bible, as in the early controversies of christians, be placed on an

elevated throne, and the most admired volumes of human production lie at its feet;" let it be found at the head of every alcove in the library; let it be the first book to be consulted in the morning, and the last to be read at night; let it, especially, be the only classick for holy time.

With such precautions and under such regulations, a pious youth will surely be safe in college. Thus protected he will have no occasion to fear the baleful influence of ancient paganism or modern skepticism. Surrounded by these guards and armed with the panoply of heavenly grace, he may effectually resist the shafts and completely palsy the arm of infidel philosophy. Having a mind deeply imbued with religious sentiment, well furnished with religious knowledge and daily exercised in religious duties, he may read the classicks, ancient and modern, without injury to his principles or character—he may even discover in these works clear illustrations and striking proofs of the doctrines of the gospel; and thus actually find his christian faith confirmed by them;—

"Atque inter sylvas Academi quærere verum."

Concerning those youth, who commence a course of liberal education, before they have furnished to their pious friends any evidence of religious principle and christian character, there is, indeed, much cause for anxiety. Happy, therefore, are those parents, who see their children established in the faith and walking in the truth, before they step on

classick ground. But this happiness is not the portion of all, who wish to give their sons a finished education: It must, of course, be a serious question, whether they shall deny them the privileges of collegiate instruction, or expose them to the dangers, which the usual course of liberal education necessarily involves?—I dare not attempt a definite solution of the difficult question. I will not say, that pious parents should send their children to a literary institution; while they are evidently destitute of religion; especially, if they are openly vicious and strongly inclined to dissipation. I should rather say, let none of this character be admitted within the walls of college. I would even stand at the gate of the temple of science, and proclaim the irrevocable prohibition,—

———"Procul, O procul, este profani!"

But in cases of habitual regularity, and freedom from immoral conduct, may not the anxious parent be encouraged to commit his darling son to God, under the guardian care and instruction of pious and faithful teachers? May he not indulge the hope, that his covenant God will regard the parental tear, and answer the parental prayer; and render the temple of science, to his beloved and devoted child, "the house of God"—"the gate of heaven?"—There can be no question, however, that it is the duty of parents, never to send their sons to college, without at least a speculative knowledge of Christianity and an habitual rever-

ence for its institutions. Ye anxious fathers! ye tender mothers! as you regard the happiness of your children, in time and eternity, let them not go from your domestick altar; till the language of the sacred scriptures is rendered familiar to their minds, and a portion of their precious truths are inscribed upon their memories. Follow them, too, with your daily prayers, and frequent warnings and counsels. Above all, see that they are placed under the care of instructors of approved character and unquestionable piety; and in a seminary evidently favoured of Heaven, and often visited with the effusions of the Holy Spirit.--It should never be forgotten, indeed, that a young man destitute of religion, in a college on which the dews of heavenly grace never descend, is placed in a situation of peculiar danger. He stands upon a precipice; and all beneath is death! With an unsanctified heart within him, and unsanctified books before him, and unsanctified companions about him, and unsanctified instructors over him, what is there to restrain him from errour and vice--what is there to preserve him from the abyss of infidelity and licentiousness!

This objection, therefore, viewed in all its bearings, and traced to all its results, is full of instruction. It should on the one hand stimulate the pious to exertion, and on the other induce them to act with caution, in the momentous business of education. Where the evil can be corrected, every

prudent measure should be adopted for its correction; and where the danger cannot be avoided, it should be met with fortitude, and overcome by resolution and perseverance.--The simple fact, that knowledge is sometimes perverted--that men of literature and science do sometimes devote their talents to the cause of errour and wickedness--that learning is sometimes employed, as an engine of destruction against the best institutions of religion and society,--should rouse the friends of God and human happiness to activity, in the cause of truth and righteousness--should induce them to furnish their children, especially their pious sons, with the means of good education; and thus provide for them, and through them for society, a sure defence against the attacks of infidelity and licentiousness. If the world must have its Bolingbrokes and Byrons and Condorcets; let it have, too, its Newtons and Cowpers and Wilberforces. If the doctrines of the gospel must be attacked and perverted by such men, as Priestly and Belsham and Fellows and Yates; let them be defended and illustrated, likewise, by men, like Horsley and Magee and Scott and Wardlaw. If men of corrupt minds will enter the temple of science, and kindle on its altars the unhallowed fire of infidelity and errour; let not those, who love the truth, be inactive spectators of their profanation--let them see, that the pure and holy flame, which came down from heaven, may never be extinguished.

Gentlemen of the Corporation of Middlebury College, it is a deep conviction of the truth of the positions, maintained in this discourse—it is an impressive view of the importance of learning and literary institutions to the church and the world—to our children and our country, which has brought me before you this day. Nothing, but the hope of becoming a humble instrument in promoting the cause of sound learning and pure religion, in this infant, but highly respectable Institution, could have induced me to leave a beloved church and people, with whom I had spent fifteen years in uninterrupted peace—to whom I was bound by a thousand tender ties; by the most endearing considerations, by the most pleasing associations, by the most powerful sympathies; by those cords of affection, which are entwined about the heart and moistened by the very current of life. But encouraged by the zeal and liberality, with which you and the numerous patrons of this Institution have raised it up, and given it support; and by a view of the tokens of Divine approbation, which have attended your labours, I have been constrained to accept your invitation, to take part in its government and instruction. I do, accordingly, this day solemnly devote myself to its interests. And though I feel diffident of my qualifications for the discharge of the momentous duties of the office, to which I am called; yet united with experienced and approved instructors,

assured of the candour and support of able counsellors, followed by the prayers of christian friends, and relying on the strength of Divine grace, I enter upon these duties with cheerfulness and hope.

Gentlemen, the cause, in which we are engaged, is worthy of zeal and perseverance ; and the circumstances, under which we act, are full of encouragement. The Institution has already acquired a reputation, and obtained a rank among the most favoured seminaries of our country. It has risen with a rapidity of growth almost unparalleled in the annals of literature. It has gained the confidence of the religious publick. It has attracted the attention, and secured an interest in the prayers of christians. Let it not fall through our neglect. Let it not be said, that its "glory is departed." By the wisdom of its counsels and the fidelity of its instructions, let it still deserve the patronage of the pious and liberal—of the friends of literature and religion.—May it still enjoy the smiles of Heaven! May the sphere of its usefulness be still enlarged! May it extend through this Commonwealth, and far beyond its limits, an influence, pure as the air of our own mountains, and refreshing as the streams which descend from their lofty summits!

The Excellency of the Scriptures.

A

SERMON,

DELIVERED BEFORE THE

ALBANY BIBLE SOCIETY,

AT THEIR ANNUAL MEETING,

IN THE

NORTH DUTCH CHURCH,

FEBRUARY 12, 1811.

BY SAMUEL BLATCHFORD, D. D.
Pastor of the Presbyterian Church, Lansingburgh.

The proceeds of the sales are devoted by the Author to the benefit of the funds of the Society.

ALBANY:

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1811

At a MEETING of the MEMBERS of the ALBANY BIBLE SOCIETY, held in the North Dutch Church, in the City of Albany, the 12th day of February, 1811.

RESOLVED, That the thanks of the Society be presented to the Rev. Dr. BLATCHFORD, for the excellent Sermon which he has this evening delivered, and that a copy of the same be requested for publication.

Extract from the Minutes,

JOHN STEARNS, *Sec'ry.*

A SERMON, &c.

HOSEA VIII, xii.

I HAVE WRITTEN TO HIM THE GREAT THINGS OF MY LAW, BUT THEY WERE COUNTED AS A STRANGE THING.

THESE words were uttered by a holy prophet, under the expreſs command of God, concerning the Jews. The Jews were a nation highly diſtinguiſhed of heaven, and were particularly ſtyled God's choſen and peculiar people. They deſcended immediately from Abraham who was the friend of God; and, to anſwer ſome of the gracious purpoſes of the Almighty towards a guilty and ruined world, they were ſeparated from the nations around them by privileges peculiar to themſelves. Among the ſplendid advantages they poſſeſſed was this, that "*to them were committed the oracles of God.*"*

A revelation from God, my brethren, is a thing of immenſe value: they, who enjoy it, are laid under unceaſing obligations to obey it,

* Rom. 3, 2.

to make its ſacred contents familiar to their hearts, and in all their conduct to exemplify its ſolemn maxims. To treat it with neglect, is to trifle with its divine author, and to betray a deſtitution of principle, an ingratitude of ſoul which words can never expreſs. Yet it would ſeem this people, ſo elevated in point of privilege, and ſo favored of heaven, gave occaſion for the complaint of our text; a complaint which they had never heard, had not he who made it known the value of his own gift; "*I have written to him the great things of my law, but they were counted as a ſtrange thing.*"

In treating on this paſſage I ſhall

I. Shew that the ſcriptures were written by the inſpiration of God.

II. That they deſerve the character given them in the text; "*the great things of God's law.*"

III. That they ſhould not be *counted as a ſtrange thing*, but be univerſally acknowledged, and cordially received.

I. The ſcriptures were written by the inſpiration of God.

This is a point of great conſequence; for if the bible be not the word of God, we are bound to reject it as we would the impoſtures of Mahomet or the dreams of Zoroaſter. Parts of it, indeed, might claim the attention of a ſpeculative philoſopher; but what then? We ſhould be driven back to the religion of nature, to be traced out by the dim light of human reaſon,

always liable to err, and almoſt always in the wrong. The truth of the ſcriptures lies at the foundation of that excellence which they claim, and it is ſuſceptible of proof from a variety of conſiderations.

Here I might go into a long detail of reaſoning and ſhew you the truth of the ſcriptures, and conſequently prove that they are of divine authority. It might be made abundantly evident from the genuineſs of the ſacred books, and the truth of the principle facts which they contain. From the manner in which divine providence has guarded and protected them from age to age, and handed them down to us. From the vaſt importance of their hiſtories, their promiſes, their threatenings and their prophecies. From the language, ſtyle and manner of writing, with the great number of particular circumſtances of time, place and perſons mentioned in them. From their agreement with natural and civil hiſtory, and their agreement with themſelves and with each other. From the unity of deſign evidently manifeſted in the diſpenſations recorded in the ſcriptures, and from the neceſſity of divine communications, miracles and prophecies in the infancy of the world. From the moral character of Chriſt, the prophets, and apoſtles. From the excellence of the doctrines contained in the ſacred books, with the aſtoniſhing advantages which have accrued to the world in conſequence of divine revelation; and alſo, from the

nature and ſuperior excellence of the attempt made by Chriſt and his apoſtles, as it reſpects the happineſs of this life, and that which is to come.*

On each of theſe topics, and on many others, much might be ſaid; and, in purſuing them, an abundant ſatisfaction would be enjoyed by the ſerious inveſtigator of truth.—He would be abſorbed in the wiſdom and goodneſs of the moral governor of the univerſe, who has been pleaſed to bleſs us with a revelation of his will, and rejoice that God hath not left himſelf without witneſs; but guarded and ſupported his own word by a body of evidence, under which, indeed, carping infidelity might groan, but which it can never overthrow.

We could not do juſtice to theſe arguments in the compaſs of a diſcourſe; and all we can attempt is the ſelection of a few.

Now, the beſt proofs for the truth of the ſcriptures are taken from the ſcriptures themſelves. The word of God is called a light; and it is ſo becauſe it hath the peculiar property of light; that is, *it diſcovers itself*.

Among the internal proofs of the inſpiration of the ſcriptures, are the juſt exhibition they afford of the character of God:—The purity of their precepts:---And the truth of their prophecies.

* See these arguments excellently discussed in *Hartley's observations on man*, vol. 2. Or, for want of this author; that part of his work, containing these arguments, may be found in Bp. *Watson's collection of theological tracts*, vol. 5.

The character of God.

God is repreſented in the ſcripture in all thoſe ſublime and juſt characters which we cannot but admit ſhould belong to the deity. Is it neceſſary to the Alpha and Omega—the beginning and the ending—the glorious creator—the almighty father—the moral governor of the univerſe, and judge of heaven and of earth, that he ſhould be a ſpirit, eternal, unchangeable, omnipotent, omniſcient, omnipreſent, infinite in wiſdom, ſpotleſs in purity, inflexible in juſtice, invariable in truth, inexpreſſible in glory, and boundleſs in goodneſs? In theſe divine characters, the ſcriptures clothe the divinity; and what is left to men or to angels but to bow down and adore! Let us approach with reverence and hear what Jehovah ſaith concerning himſelf.

"*I am the firſt, and I am the laſt, and beſides* "*me there is no God.*" "*With whom there is* "*no variableneſs nor ſhadow of turning.*"--- "*The Lord God almighty, which was, and is,* "*and is to come.*" "*Behold the heavens and* "*the heaven of heavens cannot contain him.*" "*Holy and reverend is his name.*" "*The moſt* "*high dwelleth not in temples made with hands.*" "*God is a ſpirit and will be worſhipped in ſpi-* "*rit and in truth.*" "*He is a God of truth,* "*juſt and right is he.*" "*The Lord, the Lord* "*God, merciful and gracious, long ſuffering and* "*abundant in goodneſs and truth; keeping mer-* "*cy for thouſands, forgiving iniquity, tranſgreſ-*

*" ſion and ſin, and that will by no means clear " the guilty." " Hell is naked before him and " deſtruction hath no covering." " The eyes of " the Lord are in every place, beholding the evil " and the good." " Who hath meaſured the " waters in the hollow of his hand, and meted out " heaven with a ſpan, and comprehended the duſt " of the earth in a meaſure, and weighed the " mountains in ſcales and the hills in a balance? " It is " the everlaſting God, the Lord, the cre- " ator of the ends of the earth, who fainteth not, " neither is weary, and there is no ſearching his " underſtanding." " He ſendeth forth his com- " mandment upon earth, his word runneth very " ſwiftly. He giveth ſnow like wool, he ſcat- " tereth the hoar froſt like aſhes, he caſteth forth " his ice like morſels; who can ſtand before his " cold?" " He maketh his angels ſpirits, his " miniſters a flame of fire." " A ſparrow falleth " not to the ground without your father," " and " the hairs of your head are all numbered." " Pray to thy father which is in ſecret, and thy " father which ſeeth in ſecret ſhall reward thee " openly."**

In theſe, and numberleſs paſſages which might be collected, God hath declared his character; and here nothing is intermixed of weakneſs or folly. All is perfect---all is excellent--- and ſo ſublime, ſo worthy of the great inviſi-

* Is. 44, 6. James 1, 17. 1 Kings 8, 27. Ps. 111, 9. Acts 7, 48. John 4, 24. Deut. 32, 4. Ex. 34, 6, 7. Job 26, 6. Prov. 15, 3. Is. 40, 12, 28. Ps. 147, 15, 16, 17. Ps. 104, 4. Matt. 10, 29. Matt. 6, 4.

ble, that this revelation of his glory and nature and eſſence could only come from him who is "*glorious in holineſs, fearful in praiſes, doing* "*wonders.*"*

Compared with him, what were *the gods of the heathen but vanity and a lie?*‡ Paganiſm, aided by the wiſdom of its ſages, aſſigned various deities to various purpoſes and to various regions. Hence there were gods of the groves, gods of the ſea, and gods of the bloody field. One tutelar god for a city, and another for a nation. Theſe were often agitated by envy, and tranſported with jealouſy; ſo that Jupiter Capitolinus could only be reconciled to Jupiter Tonans, by the laſt becoming the porter of the former.‖ Some were the patrons of folly, and others the patrons of vice. Here was Bacchus, reeling in drunkenneſs! Mars, raging in ſlaughter! Venus, rioting in obſcenity! and Mercury, the pander of luſt! As were their gods, ſo were the emblems by which they repreſented them, and to which they alſo ſacrificed. Sometimes the ſun---ſometimes the moon---ſometimes a ſtar! Here was a temple dedicated to an ox, to a dog, or to a dead hero! There a magnificent fane glittered in the ſun; but the deity within was a ſerpent---a crocodile, or a monkey!

In this ſyſtem, ſo abſurd, ſo groſs, there were ſo many characteriſtics of folly and of crime, and ſo many inconſiſtent attributes giv-

* Ex. 15, 11. ‡ Jer. 10, 15. ‖ Divine Legation, B. 2, §6.

en to their gods, that ſome reflecting men in the pagan world would gladly have abandoned it for a better. But, where was that to be found?—No where; but where the light of revelation dawned. "*Men profeſſing themſelves to be wiſe became fools, and changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and four footed beaſts, and creeping things.*"*

O happy people whoſe God is the Lord!---who are taught of God by God himſelf!---Here in the ſcriptures we contemplate his perfections, and behold his glory! For as the beams of light aſſure us of a riſen ſun; ſo in the ſplendid beams which irradiate the ſacred page, we perceive that the divinity hath been here and ſhed his own luſtre.

THE PURITY OF THEIR PRECEPTS.

This affords another proof of the divine original of the ſcriptures. The ſcriptures, in this reſpect, are unrivalled. Aiming at the heart, they inſtruct us in every thing neceſſary for us to know in point of duty; and that whether it relates to ourſelves, to our neighbours, or to our God. This is the grand ſummary of the commandments, which are commented upon and enforced throughout the divine books; "*Thou ſhalt love the Lord thy God, with all* "*thy heart, and with all thy ſoul, with all thy* "*mind, and with all thy ſtrength: and thou* "*ſhalt love thy neighbour as thyſelf.*"

* Rom, 1, 23. Mark 12, 30, 31.

Moral precepts are here advanced to the higheſt perfection. Every virtue which can grace a human character is commanded, and every vice which can diſhonor it is forbidden. Here juſtice is enjoined with all its ſacred attributes; love with all its gentle charities; ſympathy with its ſmiles and its tears; induſtry with all its active employments, and chaſtity with its unſullied robe. Here are commanded temperance and contentment; firmneſs amid the ſtorms of adverſity, and patience under tribulation. Theſe are urged upon us in the moſt perſuaſive ſtyle, and are grounded upon the ſtrongeſt motives. Nor can we ſay leſs of thoſe divine precepts which teach us to ſubdue our paſſions, conquer our luſts and to riſe ſuperior to that ſelfiſhneſs of temper, which hurries us on to the commiſſion of a thouſand crimes. We are "*to deny ourſelves, to love our enemies, to bleſs thoſe who curſe us, to pray for thoſe who deſpitefully uſe us, and perſecute us.*"* Of ſo pure a nature is this holy law, that revenge is conſidered as ſpiritual murder, and a wanton look as the adultery of the heart.†

But the precepts of ſcripture reſpect likewiſe, the claims of deity; and whilſt they unfold the obligations we are under to our great creator, they command a worſhip worthy of God and a reaſonable creature. Here are no ceremonies enjoined, no rites ordained, but

* Matt. 16, 24. Matt. 5, 44. † 1 John 3, 15. Matt. 5, 28.

which, in their nature, are calculated to lead men to the reverence of the divine character---to the love of God---to humility---to faith---to hope, and to obedience. Nor, without feeling this, can we read, that divine command, *to "worſhip the Lord in the beauty of holineſs."**

Now, apart from the bible, where ſhall we find a book containing rules ſo holy, ſo juſt, and ſo good? We cannot poſſibly be at a loſs for the author of the ſcriptures; it is God—he has written his name on every page, and proved the authority of his laws, by means, at leaſt, as certain as thoſe by which the Iſraelites were convinced at Sinai; when the almighty ſpoke amidſt thunderings and lightenings and the voice of a trumpet, and frail mortality fainted under the dreadful magnificence of heaven!—Unlike to this ſacred book are all other ſyſtems which have been impoſed upon mankind for oracles; in every one of theſe ſome vice or other is recommended and thus their origin is betrayed. But here not one ſin is ſpared and even *the appearance of evil* † is condemned. For this reaſon alſo we conclude, that the ſcriptures were written by the inſpiration of God.

THE TRUTH OF THEIR PROPHECIES.

To God only can be aſcribed that foreknowledge which aſcertains the exiſtence of future events; and this is perfect on the part of the eternal. For as every thing is wrought thro' the determination of his will, he muſt be ſup-

* 1 Chron. 16, 29. † 1 Theſs. 5, 22.

poſed to know with infinite preciſion whatever ſhall take place throughout the whole extent of his immenſe empire. He foreſees the reſult of circumſtances to us the moſt obſcure; arranges his forces, and marſhals his inſtruments, and doth whatſoever he pleaſes among the intelligences of his throne, and the creatures of his footſtool. His whole plan of operation he has not ſeen fit to develope; but part of it he has: and that which he has been pleaſed to communicate concerning his deſigns, that we call *prophecy*. Now a book containing theſe, if true, we muſt of neceſſity conſider to be divine; and the truth of prophecy is eſtabliſhed by the event.

The moſt ancient prophecy is that which relates to the Meſſiah; it was delivered immediately after the fall of our firſt parents, whilſt indeed they yet ſtood trembling behind the trees of the garden; and it ſerved to ſupport them in the midſt of that deſpair to which they had reduced themſelves by their apoſtacy and guilt. "*The ſeed of the woman was promiſed to bruiſe the head of the ſerpent.*"* And ſuch faſt hold did our firſt mother take of this cheering prophecy, that no ſooner did ſhe enfold in her arms her firſt born ſon, than ſhe exclaimed "*I have gotten the man, the Lord!*"† But ſhe was miſtaken both as to the perſon and time. God, however, had not forgotten his word. Many ages were to roll along, various

* Gen. 3, 15. † Gen. 4, 1. Marginal reading.

events to take place, and every thing brought to that point which infinite wiſdom deſigned, and then was the fulneſs of time in which the Saviour was to be born. This prophecy at its firſt promulgation was obſcure; but it was of too much conſequence to remain ſo. Wherefore it pleaſed God that it should be explained and brightened by minute details, and alſo by religious inſtitutions, each of which was a prophecy. In the reſult, inſpired men were influenced to foretel the nature of his office, and the glory of his perſon; the time of his appearance, the place of his birth, the manner of his life, the circumſtances of his death, the certainty of his reſurrection, and the glory of his aſcenſion. Now that all this was true, we point you to the manger of Bethlehem---to the river of Jordan---to the mount of Olives---to the treachery of Judas---to the flight of the deſciples---to Calvary's awful hill---to the ſepulchre of Joſeph---to the opening tomb--to the place of aſcenſion---and to the eſtabliſhment of the chriſtian church.

Prophecies of other events are every where recorded. Does God promiſe to Abraham that he will make him a great nation? Are his ſeed to inhabit a land, emphatically called the promiſed land; and this after a lapſe of four hundred years? The event is according to the prediction.*

* Gen. 15, 14. from the birth of Isaac to the deliverance from Egypt.

Are the Jews to be involved in the horrors of war, to be overcome of their enemies, to be carried captive, and to be diſperſed for ſeventy years in Chaldea? After this, are they to be reſtored to their country and to their home? The fact was predicted nearly two hundred years previous to the event; and the *very individual* was named who on this occaſion was to become the inſtrument of providence.*

Is the altar of Bethel to be deſtroyed, and a ſignal diſcovery of the Lord's anger againſt the patrons of idolatry to be there diſplayed? The prophecy is given three hundred and thirty years before the perſon named in the prediction was born, to whom God had committed the fulfilment of his purpoſe.†

Where is Nineveh that exceeding great city of three days journey? Where is Babylon that wonder of the world? And what are the circumſtances of Egypt, which boaſted of its Pharoahs and its Nile? The prophecies of Iſaiah, of Jeremiah, of Habakkuk and of Daniel, have been all fulfilled; and in a manner which proves that he who controled the events inſpired the predictions.

Yea, where is Jeruſalem, that holy city, of which it was prophecied that it ſhould be *trodden under foot of the Gentiles?*‡ Where that temple, *one ſtone of which it was predicted,*

* Isaiah 45, 1, 4, compared with Ezra 1 ch.

† 1st Kings, 13, 2, compared with 2d Kings, 22, 1, and 23, 15—20. ‡ Luke 16, 24.

*ſhould not be left on another?** Where thoſe inhabitants, who were to be diſperſed thro' the nations, and who, to anſwer further deſigns of providence, were to be preſerved a diſtinct people? Alas! the city is in deſolation---the temple is no more; but the deſcendants of Abraham are found in Aſia, and Africa, in America and in Europe? This people ſtill retain their own language; their own habits, their characteriſtic features; ſo that you can hardly miſtake a Jew for one of another nation. The people of other ancient kingdoms and countries are loſt in the great maſs of mankind; but theſe are preſerved: ſo that every travelling Jew is a proof of the truth of prophecy, and an evidence for the inſpiration of the ſcriptures.

II. The ſcriptures deſerve the character given them in the text---*the great things of God's law.*

The word here tranſlated *great*,† ſignifies both *ample* and *glorious;* and it will be eaſy to ſhew that the ſcriptures deſerve this character. Their excellence in theſe reſpects riſes beyond the power of expreſſion. There is no truth which is uſeful to man, which they do not communicate. There is no perplexity in which

* Matt. 24, 1, 2.

Terentius Rufus, a captain in the army of Titus, did, with a plow-share, tear up the foundations of the temple," and hereby, not only fulfilled the words of our Lord, but also the prophecy of Micah, 3, 12. "*Therefore ſhall Zion for your ſakes be plowed as a field, and Jeruſalem become heaps, and the mountain of the houſe as the high places of the foreſt.*" Jewish Talmud, and Maimonides. See, Whitby in his notes on Matt. 24, 2.

† רבו Amplitudo. Magnificentia.

we can be involved, for which they have not provided a direction. There is no ſorrow under which human nature can droop, in which they do not conſole and ſupport us. They have been eulogized by an apoſtle, as containing every thing necessary "*for doctrine, for reproof, for correction, and for inſtruction in righteouſneſs.*"* They are the mind and will of God, declared to a guilty world, labouring under the conſequences of ſin---a world, to which God was pleaſed, in the exerciſe of his ſovereign compaſſion to shew mercy. They contain glad tidings of great joy. They afford us news from heaven; and we mark with devout wonder the courſe of the angel as he flies, having the everlaſting goſpel in his hands. O wondrous book! I will embrace thee with rapture! I will make thee my boſom friend! thou ſhalt guide me by thy counſels! By thy lucid beam I will explore my way to eternity---ſhoot the gulph of death, and find my reſidence at the throne of God!

THE SCRIPTURES ARE THE GREAT THINGS OF GOD'S LAW; that is, they are ample in all their communications, and of an extent ſuited to every poſſible circumſtance of mankind, and every exigence of life.

To the *young*, the bible ſpeaks the language of advice and tenderneſs; it bids them to "remember their creator in the days of their youth," and assures them, that "God loves thoſe who

* 2 Tim. 3, 16.

love him, and they who ſeek him early ſhall find him;" whilſt the *aged* are counſelled "to be ſober and grave, temperate, ſound in faith, in charity and in patience."

The *rich*, ſurrounded with the comforts of life, are charged "that they be not high minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good; that they be rich in good works, ready to communicate." And the *poor*, whom we have always with us, that we may never want an object for our benevolence, they are reminded of the mercy of God, who "raiſeth the poor out of the duſt, and lifteth the needy out of the dunghill." In the midſt of their poverty, they are aſſured that God is their father: "here the rich and the poor meet together, and the Lord is the maker of them all."

Art thou a *magiſtrate* and clothed with the authority of thy country? "Thus ſaith the God of Iſrael, thus the rock of Iſrael ſpake; he that ruleth over men, muſt be juſt, ruling in the fear of God, and he ſhall be as the light of the morning, when the ſun riſeth, even a morning without clouds." Or, art thou in the more *private walks of life?* The ſcriptures bid thee to be "ſubject to principalities and powers; to obey magiſtrates; to be ready to every good work."

Perhaps thou art a *parent*, and God hath committed to thy care an infant train, to be brought

up for happineſs and heaven ; precious charge ! Thou art inſtructed to " command thy children and thy houſehold after thee" and to " bring them up in the nurture and admonition of the Lord ;" and *thy children* are to " obey their parents in the Lord ; to honor their father and mother, which is the firſt commandment with promiſe."

Do you *ſerve at the altar?* you are to " watch for ſouls, as they who give account ; to preach the word, to be inſtant in ſeaſon and out of ſeaſon, to reprove, rebuke, exhort with all long-ſuffering and doctrine." Or have you the *goſpel preached to you ?* " You are to be doers of the word and not hearers only. You are to pray for your paſtors and that the word of the Lord may have free courſe and be glorified. You are to know them who labour among you, and are over you in the Lord and admoniſh you. You are to eſteem them very highly in love for their work's ſake, and be at peace among yourſelves."

The *ignorant*, are here inſtructed in all thoſe important truths, which are able to make them wiſe to ſalvation ; and ſo perfect is the inſtruction, " that wayfaring men, tho' fools ſhall not err therein." And, *he* whoſe poliſhed mind is decorated with learning's fineſt ornaments, will find in this ſacred volume, a height and depth, a length and breadth, amidſt which he may range in the purſuit of intellectual knowledge,

and ſtill make new diſcoveries, and ſtill find new beauties.

Here the moſt powerful calls are addreſſed to the *ſinner* in the high career of vice; and repentance is urged by the moſt perſuaſive motives. Here the humble *penitent* returning to his God, is taught to lift an eye of faith toward the croſs of the ſuffering ſaviour, and to hope for mercy thro' the righteouſneſs and blood of the Lord Jeſus Chriſt.

By this holy word the *ſaint* is cheered and comforted, and enabled to paſs along from "one degree of grace unto another." Is he in doubt and perplexity? He is here directed *to "the father of lights, who giveth liberally and upbraideth not."* Is he in temptation and oppreſſed by the adverſaries of his peace? He is permitted to conſider him who "*hath ſuffered, being tempted, and is able to ſuccour them who are tempted.*"

Here every circumſtance of *affliction* is provided for. The trials of life are the affectionate chaſtiſements of a heavenly parent, who cauſes "all things to work together for the good of thoſe who love him; and God is known as the "huſband of the widow and the father of the fatherleſs."

Here the chriſtian is taught how to live, and inſtructed how to die. The ſcriptures have ſhewn to him death, ſpoiled of his ſting and ſtripped of his terrors. They have given him

a glimpſe of that glory he longs to enjoy; and gathering ſtrength from the almighty ſupport afforded him in the goſpel, he ſmiles amidſt the pangs of diſſolution, and utters his laſt ſigh, full of hope and triumph!

Hence you will perceive how well the ſcriptures deſerve to be conſidered as "*the great things of God's law*" from the extent of their application. But, the ſame thing may be equally proved from the *glorious character which they claim*. In ſupport of this, it will be ſufficient to point you to their author—the doctrines which they contain—and the effects which they produce. Conſider, THE AUTHOR OF THE SCRIPTURES, who is God. On this account theſe ſacred records are often ſtyled, "*the word of God*,"* "*the law of God*,"† "*the counſel of God*,"‡ "*the oracles of God*."§ Now every diſpenſation of God is worthy of himſelf. The univerſe is a ſublime object; and we paſs with delight from orb to orb, rolling along thro' the wide expanſe. Theſe are the glorious works of the great Almighty, who "*ſpake and it was done*, who *commanded and all things ſtood faſt*."¶ The government of God is a glorious object; and we muſt perceive how all his ways praiſe him. "*He ruleth in the heavens and in the earth;*" he maketh "*the outgoings of the morning and evening to rejoice*."‖ He governs the moſt magnificent of his creatures, and ſupports

* 1 Pet. 1, 25. † Ps. 1, 2. ‡ Acts 20, 27. § Rom. 3, 2. ¶ Ps. 33, 9. ‖ Ps. 65, 8.

the meaneſt. "He maketh the wrath of man to praiſe him, and reſtraineth the remainder of wrath."* Now, in every work of God, and every diſpenſation of heaven, there is a character of dignity and glory enſtamped upon them, which ſo illuſtriouſly reflects the divine majeſty, that the productions of Jehovah cannot be miſtaken for thoſe of any other being. So alſo that ſacred book, written by the inſpiration of God, poſſeſſes that character by which we know whence it came. It contains the moral image of its author; and like God it is holy without blemiſh, wiſe without folly, and replete with moral glory and excellence.

Conſider THE DOCTRINES OF THE SCRIPTURES. In virtue of this bleſſed revelation, the enquiring chriſtian may attain that knowledge which learning could never beſtow.—With this key he may unlock the arcana of heaven, and look into the ſublimeſt myſteries of our holy faith. Here we have doctrines relating to God, which all the volumes of nature could never impart; for what ſignature is there ſtamped upon any of the creatures of a Trinity in unity? Of the eternal generation, or the myſterious incarnation of the ſon of God? What creatures could inform us of our firſt fall, and of the ſin and guilt contracted by it?—Where are the ſecretaries of nature who have explored its abſtruſeſt parts, who could relieve the anxious mind weeping and exclaiming,

* Ps. 76, 10.

"*What muſt I do to be ſaved?* Who could point to a ſacrifice which God would accept, and urge an application to one able to ſave to the uttermoſt, through faith in his blood, and ſaying, "Him that cometh unto me I will in no wiſe caſt out?" Where is the optic, in virtue of which we can pierce the clouds, contemplate the polity of heaven, and behold an almighty ſaviour ſitting at the right hand of the Father, interceding for us miſerable ſinners? Where but in the ſacred ſcriptures is the veil torn aſunder, which concealed from mortals the great conſummation of all things? The diſſolving heavens—the melting elements—the burning globe—the reſurrection of the dead—the erection of the throne of judgment—the aſſembling of the univerſe---the rapture of the ſaints, as they paſs through the portals of celeſtial glory--and the groans of the damned as they ſink under the ſentence of their God into the priſon of deſpair? Theſe are among the diſcoveries of that precious word which contains "*the great things of God's law.*"

Finally,

Conſider, THE EFFECTS WHICH THE SCRIPTURES PRODUCE in proof of their glorious character. We aſſert but little in ſaying that an ameliorated ſtate of ſociety is to be attributed to the influence of revealed religion. But what wonderful effects hath it produced! Mark the progreſs of the goſpel. Before its powerful authority, the ſuperſtitions of heathen-

ism have bowed; the temples of idolatry have tumbled into ruins, and the obscene rights of paganism have vanished. It flattered none of the sinful passions of man; but it subdued them. It countenanced no vicious habits; but overthrew them. It was not fostered by the wiles of politicians, nor propagated by the force of armies; but in the midst of every species of opposition, it triumphed; and the word of the Lord had free course and was glorified. There were employed no instruments but such as were every where spoken against. There were used no arms, but the gospel; and there was no art but the same gospel.

The spiritual effects of the word of God are glorious. It terrifies by its awful authority. Under the weight of its majesty the conscience is awakened; and the judge, clad in the robes of justice, turns pale and trembles, whilst his poor prisoner in bonds, "*reasons of righteousness, temperance and judgment to come.*"* The heart is converted by its influence; and so wonderful is the change, that it is called a *regeneration*, a *resurrection*, a *new creation*. It brings the individual who embraces it, into the possession of the divinest privileges; from a state of "darkness into marvellous light;" and "from the power of sin and satan into the glorious liberty of the sons of God." The christian "*born again, not of corruptible, but of incorruptible seed, even by the word of God, which*

* 1 Pet. 1, 23.

liveth and abideth for ever," † riſeth into a holy heroiſm of character---aſſerts in all circumſtances his attachment to the divine law---*exerciſes himſelf herein to maintain a conſcience void of offence towards God and towards man,"* ‡ tramples upon the world, is victorious over his luſts, and follows his holy leader " *through evil and through good report.*" He is a miracle in the moral world, and is a ſtanding monument of the glorious character of the divine law, as Lazarus was of the power of Jeſus, who at the bidding of the ſon of God, ſtarted from the tomb, and burſt the bands of death !

We have reaſon, my brethren, to bleſs God for the converſion of thouſands and tens of thouſands from ſin to God by the inſtrumentality of his word ; but much more remains to be done. The ſcriptures ſpeak to us of a glorious ſcene when " the knowledge of God ſhall cover the earth, as the waters cover the channels of the great deep." Then all nations and tongues and people ſhall know the Lord from the leaſt even unto the greateſt. " *Princes ſhall come out of Egypt, and Ethiopia ſhall ſtretch out her hands unto God.*" Jeſus ſhall reign king of nations as he is the king of ſaints. No longer ſhall nation riſe againſt nation, nor the fiend of war rove thro' the fold of cultivated ſociety. No longer ſhall there be any thing to hurt or deſtroy in all the holy mountain.--- The wilderneſs ſhall bloſſom as the roſe and

† Acts 24, 16, ‡ Acts 24, 25.

the ſolitary place be made glad, and the converts of righteouſneſs be numerous as the drops of morning dew.* The ſpreading of the ſcriptures will, doubtleſs, be the great means in accompliſhing this glorious event; and in this univerſal triumph of light over darkneſs, and of truth over error and of holineſs over ſin, what a magnificent proof will there be afforded, that the things of God's law "*are great things?*"

III. We are now prepared to ſhew that *the ſcriptures ſhould not be counted as a ſtrange thing*, but be univerſally acknowledged and cordially received.

Little need be ſaid in proof of this, after what we have heard. Each topic, on which we have enlarged, will ſerve to ſhew us, that both our intereſt and our duty were conſulted by our Lord, when he was pleaſed to command us to "*ſearch the ſcriptures.*"† Every man is concerned in this duty. Each one hath an immortal ſoul to be ſaved or loſt. Every one is therefore intereſted in the precious contents of this book. Ought the ſcriptures then to be counted as a ſtrange thing---as that which deſerves neither our reverence or our regard?---it would argue ingratitude for one of Jehovah's beſt gifts. What! count that a ſtrange thing, which God hath communicated from heaven, and which he hath ratified by ſo many extraordinary diſpenſations?--

* Is. 11, 9. Ps. 86, 31. Is. 35, 1. † John 5, 39.

Count that a ſtrange thing! in which our guilt and miſery are declared and that glorious remedy is publiſhed which ſovereign grace hath provided!---Count that a ſtrange thing! from whence alone we receive every meaſure of ſolid conſolation which we enjoy in this vale of tears?---That! which inſures our ſafety amidſt the ſtorm, and dilates the viſage of death to an open ſmile?---No.---It is the word of my God;---it is the bleſſing of my father upon his poor child, ſays the chriſtian;--it is the charter of my hope;---it is the reſplendent image of heaven's purity!---I prize it more than my life! I would ſooner part with the ſun than with my bible!---

The truth of the ſcriptures is ſupported by more than common evidence. The bible has approved itſelf to all ſerious enquirers after truth; It has indeed been vilified and abuſed; but, it has been by men too ignorant of its contents and its deſign to form a correct opinion; or too vile not to wiſh it to be untrue: for the ſame reaſon they would wiſh there were no God. Such men ſport with the awful glories of the divinity, and amuſe their fancy with the chains of the damned: but they carry in their hands the palm of folly! It is "the fool"---the marked fool, who will be for ever diſtinguiſhed even by the *contempt* of hell, who "*hath ſaid in his heart there is no God.*"*

The cordial belief of the ſcriptures is at the

* Ps. 14, 1. James 2, 19.

foundation of happineſs. That ſuperſtructure which is raiſed on this baſe is a building founded on a rock---it will never fall. It is ſupported by the hand of omnipotence and ſecured againſt all danger. The promiſes of God are yea and amen ; " *till heaven and earth paſs one jot, or one tittle ſhall in no wiſe paſs from the law 'till all be fulfilled.*"†

The rejection of the ſcriptures is connected with every thing dreadful in its nature. It places the individual out at ſea in a tempeſt, without a pilot and without a chart : or in other words, he is " without hope and without God in the world ;" and at laſt we perceive him among thoſe deſpairing wretches, who hear the thunder of that word " *Thoſe mine enemies who would not that I ſhould reign over them, bring them hither and ſlay them before me.*"‡

The univerſal ſpread of the ſcriptures and their cordial acceptance muſt produce an immenſe change in the world. What a ſtate of things in this caſe would be produced ! The object is almoſt too ſplendid for the eye ! O my God ! in the univerſal ſpread of thy word, I behold the effulgence of thy character burſting forth, charming the moral univerſe, and enchanting all thy numerous offspring ! I perceive the triumphs of the croſs of Jeſus over all the powers of darkneſs. I ſee the rich victories of his grace, as in the greatneſs of

† Matt. 5, 18. ‡ Luke 19, 27.

his ſtrength, he paſſes along, riding in the chariot of his ſalvation; receiving the homage of the millions of mankind, who dwell upon his beauties, and ſhout in the rapture of holy joy "Hoſanna to the ſon of David; bleſſed is he who cometh in the name of the Lord!"

In concluding this diſcourſe, I cannot but obſerve, that to all who feel the excellency of the ſcriptures, their diſſemination muſt be a moſt deſirable object. To all who wiſh for the promotion of the beſt intereſts of their fellow men, (and who is there within theſe walls who does not?) an attempt to ſpread the bible univerſally, muſt appear to be a duty of the firſt order. And all who look forward to that period which is faſt haſtening on, when all nations ſhall be converted to God; "*when he will deſtroy the covering caſt upon all people, and the veil that is ſpread over all nations*;"† when all fleſh ſhall ſee the ſalvation of the Lord;---ſuch as you, who pray for the proſperity of Zion, muſt be anxious to uſe every poſſible exertion, and to employ every proper means for the production of ſo rich a glory.

The age in which we live is replete with events. The moſt intereſting ſpectacles have ariſen to our view. Providence, my brethren, is diligently at work to accompliſh his purpoſes; ſee the fields are white already to the harveſt. The ſervants of the Lord are collecting; they are preparing their inſtruments, and com-

† Is. 25, 7.

bining their efforts. Party distinctions are falling before the grandeur of the cross, and THE GENERAL DISTRIBUTION OF THE SCRIPTURES IS THE GLORIOUS CHARITY OF THE DAY!

Here commences a new æra in the christian church. Nations which have long sat in darkness are beholding the light. The scriptures are publishing in almost all languages, and the sun of righteousness, with healing under his wings, is arising upon all parts of the earth. Why this plan was not before thought of, is among the mysteries of the kingdom of God. The time, however, it would seem was not come which the sovereignty of God had determined. Happy we! who live at the commencement, at least, of this blessed period! It is like the dawning of the day, when the "soft and stealthy light" comes at first glimmering with the stars, and gradually eclipses them all!--- O glorious morning! and thrice blessed HE, whom we already perceive parting the clouds of night, and drawing them back like a curtain, to give us a sight of the most magnificent of all appearances!

To the christians of England we are indebted for the first grand idea of such an association. Their plan indeed embraces all the habitable parts of the earth, until there shall be "*no speech, nor language where their voice is not heard.*"† In the attaining of this object their

† Ps. 19, 3.

exertions have been unparalleled; their liberality immenſe; and what is worthy of univerſal imitation, ALL DENOMINATIONS HAVE UNITED IN ONE GREAT SOCIETY: one has not ſtood aloof from another; but in this particular they have owned "*one Lord and one faith.*" With their bibles in their hands, they viſit their hoſpitals and their priſons;---their armies and their ſhips of war. They ſeek the abodes of poverty, of miſery and ſin, and lighten the diſtreſſes of humanity by the comforts of the goſpel. They paſs beyond their own ſea-girt iſle, and their meſſengers of life are found in Africa, in Aſia, and in America. Here are inſtructed the ancient diſciples of Brahma!---there the deluded follower of Mahomet is reclaimed! and yonder the poor ſavage of the wilderneſs on his knees, is pointed in his own language to the ſkies!---In the true philanthropy of that holy volume, which they diffuſe, they preſent the ſcriptures at the doors of their enemies, and ſcatter them over the continent of Europe.

But here too we have our bible ſocieties, and ſuch eſtabliſhments are among the fineſt diſtinctions of America. We too prize the ſcriptures. We know their excellence and feel their value. We too rejoice in the opportunity of patronizing ſo ſublime a charity, and anticipate this evening in your offerings of gold and ſilver, that the Albany Society will not be leſs uſeful, nor of leſs conſequence than its fellows.

The object of this association has been well expressed in the address which you have seen; "*It is to give the bible to all who will accept and read it.*"† I should insult your sense and your feelings, were I to expatiate on the importance of such an institution. Wherefore have you entered this sanctuary of righteousness, this evening, but to be workers together with your God? His presence pervades this assembly, and in his book will be recorded what each one gives,—that book which will be opened amidst the solemnities of eternal justice, to the unutterable joy of the friends of God, and the confusion of his enemies.

Let me mention to you the fact; that there are thousands in our country who are destitute of a bible, and multitudes who need one; and among these there are they who would appreciate the gift, and rise up and call you blessed!

Is there then a patriot here who talks of his country's good? Let him prove it to himself by the liberality of his gift. Is there a magistrate here, who in the discharge of his official duty marks with regret the trembling culprit at his bar, and had rather prevent crime than punish it? Let him embrace the present opportunity of affording the most powerful restraint to vice. Is he present whom God hath clothed with ministerial authority and who teaches the precious truths of this sacred volume? Be liberal of your salary and teach by

† Address of the Managers of the Albany Bible Society.

your example. Profeſſor of the religion of Jeſus! You who pray for the kingdom of God, and that his will may be done on earth as it is done in heaven; convince yourſelf on this occaſion, that your petitions are not words without meaning. Ye whom God hath bleſſed with this world's goods; contribute to the revenue of his glory who gives to you "*your corn and your wine, your oil, your flax and your wool.*"* You are his ſtewards; let the item in your account of this evening, be ſuch as you would wiſh to be remembered elſewhere.---And ye, whoſe ſympathies blend with the diſtreſſes of mankind, poſſeſs yourſelves with the means of doing the greateſt poſſible good.---Come, help us raiſe that ſacred pile, from whence a bible is to be received, and enter with it the houſe of affliction---perhaps, you will find *ignorance* there---you can ſhew the path of light. Perhaps, there is *guilt* there, in agonizing apprehenſion---you can point to the bleeding lamb of God. Perhaps, there is a *widow* there, ſurrounded with a family of *orphans*, exclaiming my huſband! my father! Turn the holy page, and in the name of him who dictated the tender ſentiment ſay "Thy maker is thine huſband, the Lord of hoſts is his name, and he is the father of the fatherleſs." Perhaps *ſickneſs* is there, and the lamp of life is already trembling in its ſocket! Approach the bed of the dying, and whilſt you wipe away

* Hosea 2, 9.

the moiſture of the fever, like an angel of mercy, with a commiſſion of grace in your hand, attempt to extract the ſting of death. Shew the propoſals of ſovereign love, and the certainty of ſalvation by an intereſt in Jeſus Chriſt.--- Teach him to pray "*God be merciful to me a ſinner,*" "*Lord Jeſus receive my ſpirit,*"† and wait to hear the ſong of triumph as he dies; "*O death! where is thy ſting!---O grave! where is thy victory!*"‡

Charming charity!------But wherefore do I detain you? Go ye who are to receive the contributions of this congregation---go, and receive from them, what as in the preſence of omniſcience they are anxious to give. Go, and let their offering come up as a memorial before God! To whom be glory for ever. AMEN.

† Luke 18, 13. Acts 7, 59. ‡ 1 Cor. 15, 55.

Third

ANNUAL MEETING

OF THE

Baptist Education Society,

OF THE

STATE

OF

NEW-YORK:

HELD AT HAMILTON—JUNE 7th, 1820.

MORRISVILLE:

PRINTED BY JOHN B. JOHNSON & SON.

1820.

Constitution Annual Meeting

THIRD

Annual Meeting.

SERMON by Elder OBED WARREN, from Mark xvi. 15—"And he said unto them, Go ye into all the world, and preach the Gospel to every creature."

A Moderator and Clerk were appointed.

Adjourned for one hour.

Met according to adjournment—Prayer by brother JOHN PECK.

Heard, and approved the Report of the TRUSTEES.

Heard the following *REPORT* of the EXECUTIVE COMMITTEE:—

Your Committee, in compliance with their constitutional duties, beg leave to lay before you the following

REPORT.

WHILE your Committee have been attending to the concerns of this Institution, they have been much encouraged in the belief, that GOD has hitherto made it the care of his fostering providence. Its progress in times of pecuniary embarrassments, and amidst the numerous claims, which other objects are urging on public and private benevolence, is a consideration calculated both to inspire gratitude towards GOD, and a zeal in future operations, worthy of the cause it is designed to promote.

At the last Annual Meeting, nothing beyond general outlines had become matured. You then had six students under your patronage; who have received the unremitting attention of your Committee, making the best arrangement in their power to facilitate the progress of their education. Seven have been received as beneficiaries since the last annual meeting; three have left the Institution, and one is supporting himself;—leaving nine, who are now supported from the funds of the Society.

William Watkins and Luther Saxton, have had the aid of the Society the whole year:
Van Rensselaer Wall, six months:
Jonathan Wade, five months:
Eugenio Kincaid, five months:
Hervey Blood, three months:†
James Nickerson,* eleven and a half weeks:
Charles H. Goodale,† three months:
Joseph Monroe,† eight months:
John N. Brown, ten months:
John G. Stearns, six and a half months:
Ebenezer S. Hubbel, two months: and
Philip Slocum, five weeks.

The most have been at Whitesborough and Hamilton, either at an academy or with private instructors.

The arrangements made at the last annual meeting, for locating a Seminary, have been pursued. After receiving the report of a Committee appointed to ascertain the most eligible site; the Board, at a second meeting on the subject, held at Peterborough, on the third of November, decided in favor of Hamilton, on a condition that six thousand dollars be paid to the Institution in the following manner, namely—$3,500 to be laid out in a building, to be completed within four years; and $2,500 to be paid in board, at one dollar and fifty cents per week, in five equal annual payments: a place for the school was also to be furnished by the first of May. The conditions have been complied with; sureties have been given for the building and board, and a place is already provided for the school.

Your Committee were of opinion, that the interests of the Institution rendered it highly important that a school should go into operation by the first of May. Under a conviction that much depended on a judicious election of a teacher, they sought counsel from brethren abroad, and the direction of Providence. They have not succeeded in obtaining a permanent teacher, but have proceeded to open the school, under the instruction of brother HASCALL, whose services thus far have been acceptable.

Brother GALUSHA was the only Agent the Board appointed for the year, to collect funds. After he had spent a few weeks in their service, a revival of religion among his people, made his return to them indispensible. Your Committee, on finding there was no prospect of his being able to serve the Society but a small part of the time, appointed brethren N. KENDRICK, JOEL W. CLARK and JOHN PECK to take different tours, to obtain assistance for the Institution.

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† *These have left the Institution.*
* *Brother Nickerson's expenses to be refunded.*

Brother JONATHAN OLMSTED was also appointed to spend some time with brethren GALUSHA and KENDRICK in Albany; and his services, together with those of Elder OLMSTED, proved highly beneficial.—Liberal donations have been received in books at *Albany*, *New York* and *Philadelphia*.

Soon after the last annual meeting, it was found that attempts were making to establish a Seminary in the west part of Vermont. An agent for that purpose was operating in the eastern section of this state. Your agent, therefore, thought it not proper to solicit donations east of the Hudson River.

Viewing the section of country between the Green Mountain and Niagara River, your Committee were of the opinion, that a union with the Society in Vermont in favor of but one Seminary, would very much promote the general interests of Zion; they, therefore, made a communication to the trustees of that Society on the subject, and at length received an answer in favor of a coalition, which fully accorded with their views.

Brother KENDRICK was appointed to visit that Society in the winter, and if he should find the way prepared, to go among the Churches to take contributions:—he was directed to spend some time in that quarter. He visited the President, and several Members of the Board, and was informed that the Board had unanimously decided in favor of a union, but the Society had not been together on the subject; that there was no doubt but the Society would most cordially adopt the measure, and come into the views recommended by the Board. Their annual meeting is to be held in October, at which time, it is expected, they will complete the necessary arrangements to effect a general co-operation in favor of but one Seminary. Until this shall be accomplished, it is thought any measures to collect funds in that section will be premature.

Brother KENDRICK then visited Granville, Fort Ann, Hartford, Greenwich, Halfmoon and Ballston, and received contributions and donations for the Society in all those places. The unanimity of sentiment in favor of the Institution, which prevails among the Ministers and Churches in that region, together with the first fruits of their liberality, afford a pledge that they will continue to aid the object with their prayers and their property.—Wherever its importance has been brought to public view, it has also awakened a zeal among females, similar to that missionary ardor which is every where increasing and distinguishing Female Societies. Your treasury will, no doubt, be frequently replenished by their liberality.

Brethren PECK, GALUSHA and CLARK, who, agreeably to their appointments as Agents to visit the Churches along the Hudson River, and in the southern part of this state, report very pleasing intelligence from the places which they were able to visit.—Churches and individuals in that quarter, appear to be warmly in

favor of the interests of this Institution, and will, no doubt, grant it much assistance. They received liberal donations in books, with many assurances of further aid.

There remains no doubt but a liberal patronage will be afforded this Institution, from the flourishing region of country bounded east by the Green Mountain, west by the Niagara River, north by Lake Ontario and the river St. Lawrence, including, perhaps, some portion of Pennsylvania on the south. Within these limits are nearly five hundred Baptist Churches; about three hundred of which are in the state of New-York, west of the Hudson River. But a small number of these Churches have been visited, or even become acquainted with this Society. From experiments already made, your Committee take the liberty to recommend the employment of agents to travel among the Churches to obtain contributions and subscriptions to the funds, and also to form Male and Female Auxiliary Societies. Indigent young men will need clothing, and there are mothers in Israel, able and willing to furnish it, if requested.

Your Committee, to defray the expenditures of the Institution, have made the following appropriations.

Paid by order on the treasury.

To Joel W. Clark, for board & tuition, 17 1-2 weeks, at $1 75						$30 87
Nathaniel Kendrick,	do.	do.	10	do. at	1 75	17 25
Daniel Putnam,	do.	do.	14	do. at	1 78	25 00
Daniel Hascall,	do.	do.	7 1-2	at	1 75	7 75
	do.	do.	14	do. at	2 00	28 00
Jonathan Olmsted, for board,		22 weeks,		at	1 75	38 50
John Peck,	do.	6	do.	at	2 00	12 00
Elon Galusha,	do.	30 1-2	do.	at	2 00	61 00
Asher Wetmore,	do.	25	do.	at	2 00	50 00
Jehiel Wetmore,	do.	25	do.	at	2 00	50 00
Rachel Wetmore,	do.	1 1-2	do.	at	2 00	3 00
John P. Watson,	do.	5	do.	at	2 00	10 00
Francis Guiteau,	do.	7 1-2	do.	at	2 00	15 00
Elon Galusha, for 12 weeks' services and expenses,						111 17
for expenses on his tour last year,						9 00
Nathaniel Kendrick, for 50 days' services and expenses,						65 44
Joel W. Clark, for tour and expenses to New-York,						48 13
John Peck, for 9 days' services and expenses,						9 21
Daniel Hascall, for books,						9 00
John B. Johnson, for printing Report, &c.						20 00
Daniel Hascall, for tuition,						35 00
Nathaniel Kendrick, do.						4 12

Arrangements have been made for the students to preach in destitute Churches in the vicinity, at least, one half of the time, for which some compensation is expected, which will be distributed among the Students, under the direction of the Committee, to aid in defraying their expenses of clothing, books, &c.

A zeal for this Institution is greatly promoted by the increasing light which is breaking forth upon the Churches, and by the influences of the divine Spirit, which has been shed forth abundantly in many places. Fathers, in the Gospel, are blessing it with their counsels and their prayers.

It is hoped that the Churches will not be unmindful of their power to guard the Institution from impositions; nor regardless of their obligation to licence, and recommend none, but such as give satisfactory evidence of having received from the LORD JESUS a dispensation of the Gospel.

It is not pretended, that with all the care of the Churches, and the Executive officers of this Society, in no instance will patronage be extended to an unworthy object. No further assurance is tendered, than that a faithful and prayerful vigilance shall, in every instance be employed, to avoid such an evil, not less painful to this Society than pernicious to the Churches.

If the great Head of the Church shall condescend to regard this Institution, as a means for the promotion of his Gospel in the world, for which there is much reason to hope, your liberalities may be yielding an increase more than an hundred fold, to the joy of many ready to perish, long after your departure from time;—when your labors and your prayers shall have been ended.

Under the consciousness of a want of wisdom, to manage with any degree of correctness, the unadjusted and complicated concerns of this infant Institution, your Committee have endeavored to meet the occurrences of duty, with a humble reliance on Him, who orders all things for his own glory. Having arrived at a constitutional discharge from your services, they most respectfully submit the whole of their proceedings to your decision.

DANIEL HASCALL,
ELON GALUSHA,
JOEL W. CLARK,
CHARLES W. HULL,
NATHANIEL KENDRICK,
} *Executive Committee.*

Voted, That the above REPORT be accepted.

The TREASURER made the following

REPORT.

The "Baptist Education Society of the State of New-York," in account current with Jonathan Olmsted, their Treasurer.

Received from June 2d, 1819, to June 7th, 1820.

From George Lee,	$10	00	
John Crandall,	10	00	
John Bostwick,	1	00	
Asahel Whipple,	1	00	
Henry Field,	0	50	
Daniel Calkins,	0	25	
Female Mite Society in Brutus and Mentor,	23	00	
Second Church, Verona,	0	13	
Elder Shays,	6	00	
Elder Galusha—monies collected on his tour,	100	00	
Nathaniel Kendrick—monies collected on his tour,	112	27	
Francis Wayland, jun.	3	00	
Contribution at Peterboro',	0	87	
Gideon Lowel, interest,	2	00	
Isaac Skinner, do.	1	00	
John B. Johnson, do.	2	17	
From subscribers—by the hand of br. Hubbel,	1	50	
Washington Calkins,	1	00	
William Grant, 2 1-2 yards of cloth,	3	75	
Daniel Putnam,	25	00	
John Peck,	21	21	
Juvenile United Society,	20	00	
Widow Betsey Talmadge, N. Y. and James Talmadge, Poughkeepsie, 5 dollars each, by the hand of Elder J. Peck,	10	00	
Female Soc. in Pompey & Manlius, 2 blankets,	6	00	
James Merrick,	1	40	
Elisha Lothrop,	1	00	
Emory Osgood,	0	70	
Winsor Coman,	1	75	
Jesse Mills,	1	75	
Obed Warren,	1	00	
James Sheffield,	1	00	
Abner Calkins,	1	00	
Robert Powell,	2	00	
James Finch, jun.	3	00	
Contribution at the Annual Meeting in Hamilton,	3	41	
Asher Wetmore,	50	00	
Jehiel Wetmore,	50	00	
Rachel Wetmore,	3	00	
John P. Watson,	10	00	
Francis Guiteau,	15	00	
Balance in the treasury last year,	58	09	
	$565	75	

DISBURSEMENTS—*Paid by order of the Executive Committee.*

John B. Johnson,	$20	00	
Widow Hascall,	15	00	
Daniel Hascall,	41	69	
Nathaniel Kendrick,	65	44	
Daniel Hascall,	12	00	
Joel W. Clark,	3	75	
Jonathan Olmsted,	40	00	
Daniel Putnam,	25	00	
John Peck,	21	21	
Nathaniel Kendrick,	28	18	
Daniel Hascall,	25	00	
Joel W. Clark,	48	12	
Asher Wetmore,	50	00	
Jehiel Wetmore,	50	00	
Rachel Wetmore,	3	00	
John P. Watson,	10	00	
Francis Guiteau,	15	00	
One Ledger,	3	75	
	$477	14	

Balance in the treasury, $88 61

Voted, To accept the above REPORT.

Voted, That the Society approve of the returns of the several Agents, that have been employed in their service the year past.

Voted, The thanks of this Society, to those who have contributed to aid this Institution.

Chose by ballot, James Sheffield, Jabez Burchard, Washington Winsor, Obed Warren, Elisha Payne, Nathan Peck, Benjamin I. Lane, Jonathan Olmsted, Samuel Osgood and Charles Babcock, Trustees for the ensuing year.

Voted, That our next Annual Meeting be held at Hamilton, on the first Wednesday of June next, at ten o'clock, A. M.

Appointed Elder GALUSHA to preach the Introductory Sermon; and Elder SPAULDING substitute.

Voted, That this meeting be adjourned.

OBED WARREN, *Moderator*;
BENJAMIN I. LANE, *Clerk*.

THE newly elected *Trustees*, together with a *Trustee* from the *United Juvenile Society* in Hamilton, immediately convened—Chose

Elder OBED WARREN, *President*.

NATHANIEL RENDRICK, *Secretary*.

Deacon JONATHAN OLMSTED, *Treasurer*.

Elder JOEL W. CLARK,
ELON GALUSHA,
DANIEL HASCALL,
JOHN PECK,
NATHANIEL KENDRICK,
} *Executive Committee.*

Voted, That Elders JOHN PECK, JOEL W. CLARK, ELON GALUSHA, CLARK KENDRICK and NATHANIEL KENDRICK, be Agents for this Society the ensuing year, to obtain assistance for its funds in the following sections of country, namely—Elder CLARK to visit the Churches near the Hudson River, between Albany and New-York—Elder PECK to take a southern tour, among the Churches of the Franklin, Chemung, and Otsego Associations; and

others in the vicinity, if convenient—Elder GALUSHA to go into the Black River country—Elder CLARK KENDRICK to take the western part of Vermont, and the eastern part of New-York—and Elder N. KENDRICK to go to the west. They are to make return to the Board at their next meeting.

The Board adjourned, to meet at Hamilton the Tuesday before the next Annual Meeting of the Society, at ten o'clock, A. M.

OBED WARREN, *President.*
NATHANIEL KENDRICK, *Secretary.*

Donations,

AND

ANNUAL SUBSCRIPTIONS,

OBTAINED SINCE THE LAST YEAR'S REPORT.

By Elder HASCALL.	
James Pettit, Delphi,	$14 50
Benjamin I. Lane, do.	20 00
George Pettit, Fabius,	50 00
John Osburn, Homer, *a*	1 00
Jared Babcock, do. *a*	1 00
Aaron Benedict, Fabius—Desk, Bookcase, &c.	40 00
Asher Fairchild, Madison, in Chairs,	20 00
	146 50

By Elder JOHN PECK.	
Websters & Skinners, Albany, Books, 11 vols.	10 37
Wm. Plummer, Poughkeepsie, 1 vol.	1 25
Ann Talmadge, do. 1 vol.	0 75
Arch'd M'Intyre—Doddridge's Exposition, 6 vols.	18 00
Betsey Talmadge, New-York, cash,	$5 00
James Talmadge, Poughkeepsie, cash,	5 00
	40 37

By Elders OLMSTED, GALUSHA and KENDRICK, and Deacon OLMSTED, in Albany.	
His Excellency De Witt Clinton,	20 00
Lieutenant-Governor Taylor,	10 00
A well wisher,	5 00
A friend,	5 00
Websters & Skinners, in books,	30 00
Daniel Steele, do.	10 00
Halsey Woodruff, do.	8 00
E. and E. Hosford, do.	5 00
Chancellor Kent, do.	2 50

Note—(*a*) *denotes annual.*

Joshua Burk, in cloth,	$10 00
William Seymour, cash,	10 00
	$115 50

Subscribed to the Funds.

Russel Forsyth,	100 00
Chauncey Humphrey,	50 00
Friend Humphrey,	30 00
	$180 00

By NATHANIEL KENDRICK.

Clark Kendrick, Poultney,	25 00
Adin Kendrick, do.	50 00

Hartford.

Amasa Brown,	14 00
Thomas Brayton,	25 00
Henry Brayton,	20 00
Phinehas Spring,	14 00
William Warren,	10 00
John Park,	14 00
Henry Mattison,	5 00
Timothy Allen,	10 00
David Brayton, jun.	3 00
Colbren Barrell,	28 00

Kingsbury.

Calvin H. Swain,	14 00
Charlotte D. Sherwood,	7 00

Grenville.

Samuel Standish, jun.	20 00
Abel Woods,	20 00
Jacob Savage,	25 00
Sarah Backus,	10 00

Fort Ann.

Horace Griswold,	20 00
Shubel Mason,	10 00
William Jones,	5 00

Ballston.

W. H. Satterlee,	10 00
Hubbard Burdick,	10 00
Reuben Hollister,	10 00
Roswell Hollister,	25 00
David Schaober,	$5 00
Solomon D. Hollister,	10 00
William Kingsley,	10 00
John Parent,	10 00
Isaac Cutler,	5 00
Nathan Bennet,	5 00
Samuel Cole,	14 00
Barzilla Millard,	14 00
William Hayse,	10 00
Abel Harrington,	14 00
	501 00
Jehiel Daton, Granville, *a*	1 00
Matthew Palmer, Ballston, *a*	1 00

Elders GALUSHA and CLARK obtained through the friendship of Elders PARKINSON, M'CLAY and WILLIAMS, the following Books, in New-York.

	No. of Vols.
Rev. William Parkinson, and 24 pamphlets	3
Kirk and Co.	3
Mr. Tunagus,	3
R. M. Durmut,	3
J. Tiebout & Son,	4
Mr. Eastburn,	24
Mr. Collins,	37
Collins & Hanway,	4
L. F. Lockwood,	5
Rev. C. T. Frey,	4
Mrs. Talmadge, and 16 pamphlets	3
George Wilson,	4
W. B. Gilley,	2
Thomas Baldwin, D. D. Boston,	41
W. S. Cardells,	2
Rev. Mr. Prince, D. D.	3
Rev. Mr. Wikoff,	15
Mr. Colgate, and 105 pamphlets	4
Thomas Tenweck,	6
Mrs. Clark,	5
Mr. Burtis,	22

John Withington,	Vols. 4
Mr. Hewitt,	1
R. Thompson,	2
Mr. Sayre,	2
Mr. Barns, folio,	1
Rev. Mr. Williams,	1
Rev. Mr. McClay,	4
Peter A. Jay, esq. Philadelphia.	3
W. W. Woodward,	11
Lewis Baldwin,	12
Volumes,	238

Monies received by Elder NATHANIEL KENDRICK and paid over—See Treasurer's Report.

Contribution in Troy,	7 00
do Lansingburgh,	8 46
Widow Sims, do	0 25
Vermont Baptist Education Society,	5 00
Elder Brown, Hartford,	1 00
Obadiah Slade, do	1 00
Samuel Downs, do	2 00
Francis North, do	0 25
Contribution in Elder Brown's Meeting House, do.	0 37
David Doane, Grenville	2 00
Elias Daton, do	1 00
Elder Woods, do	0 25
Joseph Ackley, do	1 00
Samuel Standish, jun. do	1 00
Contribution in Elder Wood's Meeting-House, do	1 42
Elisha Sill, do	0 25
Jehiel Daton, do.	1 00
Amos T. Bush, Fort Ann	2 00
John Root, do	1 00
Hiram Lawrence, do	3 00
Elder Swain, in books	3 00
Contribution in Elder Barbour's Meeting-House, Greenwich	6 12
Contribution in Elder Peck's Meeting-House, Clifton Park	$ 3 12
Nathan Garnsey, do	1 00
David Garnsey, do	10 00
Contribution at Oppenheim,	1 68
Mrs. Belding, do	1 00
	£65 17

Monies received by Elder GALUSHA, and paid over.

Providence.

Jonathan Hodgedone,	0 75
William Ashley,	0 25
Abby Finch,	0 25
Collection at Galway,	7 75
Elder Cornwell, do	1 00
Isaac Gere, do	1 00
Earl Stimson, do.	5 00
Collection at Burnt Hills,	2 03
do Ballston Spa,	6 81
do Saratoga Springs,	13 87
A friend, do	0 50
Anthony Laravie, Quebeck,	0 50
William Waterbury, Saratoga,	2 00
Collection at Milton,	1 54
Widow Gilbert, do	0 50
S. S. Selleck, do	1 00
Beriah P. Rogers, Corith	1 00
Collection at Corinth,	5 35
Collection—First Church, Greenfield,	1 94
Collection—Second Church do	1 80
Collection—Third Church do	2 02
do Wilton,	1 00
do Moreau,	1 00
do Saratoga,	2 25
Francis Wayland,	8 00
Collection at Albany,	10 80
do Temdaysbush	2 00
do do	4 28

Samuel H. Munro, Broadalbin	$0 50
Nathaniel Wescott, Northampton,	2 00
Cyrus Fay, do	5 00
Ezekiel W. Slatar, Milton	2 00
——— Powell, do	5 00
Theodocia Keeler, do	1 00
Joel Keeler, do	1 00
Collection at Johnstown,	5 33
do. Charlestown,	5 12
Adam Smith, do	2 00
Collection at Schoharie,	1 93
do do	1 88
do Duanesburgh,	0 31
do Richfield,	4 42
do Otsego Association,	17 50
Female Mite Society, Winfield,	10 50
Mrs. Rockwell, Trenton	1 00
Collection at the Black River Association,	16 57
	169 28

Donations obtained by Elder Galusha, since last Annual Meeting.

Galway.

Isaac Gere,	$100 00
John Pittel,	25 00
Peter Wright,	15 00
Henry York,	5 00
Nathan Comstock,	15 00

Charleston.

Samuel Cook,	25 00

Halfmoon.

Abijah Peck, (paid)	100 00

Saratoga.

Z. M. Palmer,	10 00
Gardner Bullard,	10 00
Harmony J. Betts,	10 00
Francis Wayland,	20 00
Elisha Billings,	5 00
William T. Smith,	5 00
Nathan Hill,	$4 00
Obadiah Chamberlin,	2 00
Elihu Morgan,	3 00
Joseph Clement,	3 00
Reuben Perry,	2 00
Joseph Finch,	3 00
Samuel Green,	3 00
Elnathan Patterson,	2 00
Dunham St. John,	3 00
Allen Smith,	3 00
Daniel Shaw,	2 00
Daniel Finch,	3 00
Francis Green,	10 00
James W. Smith,	5 00
R. M. Livingston,	10 00

Ballston Spa.

Orin Sage,	10 00
William A. Langworthy,	10 00

Milton.

Increase W. Child,	5 00
Jared Weed,	5 00
Ezra Storey,	5 00
John Howard,	10 00
Silas Adams,	25 00
Gilbert Waring,	25 00
Silvanus Bragg	5 00
David Judson	10 00
Alpheus Moore	10 00
Edward Frink	10 00
Phinehas Keeler	20 00

Corinth.

Samuel Savery,	15 00
Daniel Boardman,	25 00
Daniel Boardman, jun.	15 00
Daniel Rogers,	10 00
Benjamin Cowles,	15 00
Ira Heath,	15 00
Ezra Boardman,	10 00
Joseph Spafford,	8 00
Z. H. Cowles,	5 00
Ebenezer Cole,	2 00
Moses Randal,	6 25
William Griffin,	15 00
Elisha Wilson,	10 00
James W. Hickok,	15 00

Nathaniel Cowles,	$5 00
Elijah Early,	5 00
Luzerne.	
Levi Scofield,	10 00
Willard Leaven,	20 00
Hadley.	
Deodate Jefferds,	10 00
Luke Fenton,	10 00
Greenfield.	
Salmon Child,	25 00
Samuel Baily,	10 00
Daniel W. Baily,	5 00
Stephen L. Sherman,	2 00
Timothy Conklin, jun.	3 00
Ezra Weed,	5 00
Ezra Day,	10 00
Charles Dake, second	5 00
Benjamin W. Dake,	3 00
Jesse James,	5 00
William Dake,	1 00
Charles Dake,	15 00
Daniel Green,	10 00
Moses Thomas,	10 00
Alfred Bosworth,	3 00
Samuel M'Crea,	5 00
E. E. Safford,	4 00
Royal Easterbrooks,	5 00
Anthony Martin,	3 00
Timothy Hodges,	5 00
Thomas Easterbrooks,	5 00
Ira Ormsbee,	5 00
Wilton.	
Walter Doe,	5 00
Elisha Blakeman,	5 00
Jesse Billings, jun.	5 00
Moreau.	
Henry Billings,	2 00
John S. Billings,	5 00
Edward D. Berry,	5 00
Albany.	
Joshua Bradley,	50 00
Ephraim Woodworth,	10 00
Stillwater.	
Daniel Munger,	$5 00
Isaac Patrick,	10 00
John R. Woodworth,	10 00
David Newland,	5 00
Ephraim Newland,	5 00
Jeremiah Bishop,	5 00
Bliss Smith,	5 00
Simeon Rowley,	5 00
Silvanus Sayles,	5 00
Ephraim Child,	10 00
Stephen S. Sayles,	5 00
Daniel Rogers,	10 00
Broadalbin.	
Ephraim Wetherbee	10 00
John Godfrey,	5 00
Jesse Churchill	5 00
William Groom	20 00
Charles Brockway	15 00
Consider Brockway	5 00
David Wetherbee	3 00
James Summer	10 00
Anna Kinyon	2 00
Henry Dye	10 00
Jacob Parsel	10 00
John Woodworth	2 00
Elisha Cotton	5 00
Joseph Totman	3 00
Nathaniel Hornwell, jun.	5 00
Amsterdam.	
Platt Mitchell	5 00
Edinburgh.	
William Dabis	10 00
Northampton.	
Aaron Seamans	10 00
Daniel Washbun	10 00
Samuel Maxwell	5 00
John Fay	10 00
Cyrus Fay	10 00
Charleston.	
John Merril	20 00
Elijah Herrick	5 00
James W. Green	3 00

Abner Thorp	$10 00
Ebenezer Norris	5 00
Alexander Sheldon	10 00
Jacob C. Vandoru	5 00
Rufus Pierson	5 00
Jared Topping	7 50
Ann Clark	2 00
Nathan Seeley	5 00
Schoharie.	
Perry Packham	5 00
Abraham Montanye	5 00
William Van Dozen	8 00
Manly Padleford	5 00
Robert M'Master	5 00
Daniel W. Beach	3 00
Gaius Phelps	5 00
Olney Briggs	5 00
John Cumming	5 00
Elizabeth Brown	5 00
Jonathan Parke	3 50
Pelet Nethaway	10 00
Derick Livingston	5 00
Ezer Nethaway	10 00
Bastion Palmeter	5 00
John W. Livingston	5 00
Matilda Livingston	2 50
Caty Ames,	1 00
Ezra Champion	5 00
Perry Palmeter	1 00
David Ames	5 00
William Hill	5 00
Duanesburgh.	
John Herrick	5 00
James Wiltse	10 00
Daniel Stillwell	5 00
William Herrick	5 00
William Higbe	5 00
Henry Shute	6 00
Joseph Braman	6 00
Carlisle.	
H. W. Larkin	5 00
Benoni Bradway	7 00
Elizabeth Delzal	5 00
Robinson Kinyon	5 00
Henry Hawley	$ 5 00
Huldah Bradway	4 00
Florida.	
Charles Howe	5 00
Malachi Merry, jun.	3 00
Coblesk ill.	
Burton Carpenter	7 50
Simeon G. Barner	3 00
Springfield.	
Calvin Hulbert	25 00
Starling Way	25 00
Daniel Morse	4 00
Samuel S. Wood	4 50
Daniel Crandal	4 00
Moses Franklin	25 00
Selah Harris	15 00
George W. Stillman	5 00
Daniel Fisk	10 00
Solomon White	5 00
Asel Reed	15 00
David White	10 00
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Richfield.	
Daniel Putnam	25 00
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Samuel Bloodgood	10 00
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Pittsfield.	
Adrian Foot	50 00
New-Berlin.	
Solomon Gardner	5 00
Alanson Ingham	10 00
Robert Bell	10 00
Norwich.	
Washington Winsor	25 00
Middleburgh.	
Jacob Livingston, jun.	2 00
Laura Comstock	2 00
Sally Livingston	0 50

Ellisburgh.	
James P. Littlefield	$ 20 00
Martin E. Cook	5 00
John Barney	20 00
Pamelia.	
Benjamin Salisbury	10 00
Henderson.	
Emory Osgood	10 00
John B. Carpenter	20 00
Andrew Temple	10 00
Lowville.	
Moses Waters	25 00
Stephen W. Taylor	10 00
Laray.	
Matthew Wilkey	5 00
	$2,007 25

DONATIONS,

Taken last year, unnoticed in the last REPORT, through mistake.

Scipio.	
Phinehas Hurd	20 00
Farmington.	
Azel Troop	$10 00
Elisha Woodard	25 00
Benjamin Jordan	10 00
Jesse Troop	5 00
John Teachout	20 00
Abraham Teachout	5 00
Amasa Adams	10 00
Benjamin Troop	20 00
Gorham.	
Constant Balcom	20 00
Benajah Malory	5 00
Joel Amsden	5 00
Richard Jones	20 00
Rufus Warner	10 00
George W. Spencer	10 00
John Church	10 00
Oliver Warner	10 00
William Behan	14 00
Henry C. Jones	10 00
John Stults	14 00
E. Newman	20 00
Orin Crittenden	10 00
P. F. Hamilton	5 00
	$288 00
Nathan Peck, Nelson,	1 00

Obtained last year to the Funds,	$2,772 75
Omitted in last Report,	288 00
Obtained previous to last Report,	8,478 52
Total,	$11,539 27

Annual Subscriptions previous to last Report,	237 50
Obtained since,	5 00
Total,	$242 50

The Danger of living without the fear of God.

A

DISCOURSE

ON

ROBBERY, PIRACY, AND MURDER.

IN WHICH

DUELLING AND SUICIDE

ARE PARTICULARLY CONSIDERED:

DELIVERED IN BOSTON, FEBRUARY 21, 1819.

THE LORD'S DAY FOLLOWING

THE EXECUTION OF THE PIRATES.

BY THOMAS BALDWIN, D. D.

BOSTON:

Published and sold by James Loring,

No. 2, Cornhill.

FARMENTER AND BALCH, PRINTERS.

DISCOURSE.

ROMANS, iii. 18.

"THERE IS NO FEAR OF GOD BEFORE THEIR EYES."

EVERY day furnishes new and convincing proof, of the universal corruption of human nature. The sacred oracles declare, that both Jews and Gentiles have all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

This humiliating representation is undoubtedly correct as it respects man in his moral relation to God and holiness; yet there may be some honorable exceptions as it respects his civil and social relations. The same evil propensities are found in men of every country and complexion, however they may differ in their modes of religion and habits of thinking.

This sameness of character furnishes an argument of no inconsiderable weight, in favor of the doctrine of universal depravity. Nor will it derogate from the apostle's assertion, to suppose, that all have not gone in the same road, nor wandered to an equal distance. It will not be asserted of every individual of the human race, including believers, as well as unbelievers, that "there is no fear of God before their eyes." That this is the case with many, we have the most convincing proof.

The late rapid and alarming increase of capital crimes, calls for the serious consideration, and united

efforts of all the virtuous and good, to arrest, if possible, their fatal progress. Instances of robbery, piracy, and murder, have within a little time become more frequent, than at any former period since we became a nation. These dangerous and desolating evils are at war with every principle of Christian morality, and threaten the overthrow of social order and happiness. The guilty perpetrators of such crimes tell us in the plainest language, that "they have not the fear of God before their eyes."

It is a common adage, that vice needs only to be seen, to be hated. We propose therefore, in pursuing our subject, to state and distinguish the various species of crimes above mentioned; enquire into the causes which lead to their commission; and suggest the most probable means of preventing them.

Let us state and distinguish the several crimes above mentioned. We begin,

1. With *Robbery*. "Robbery, in law, is a felonious taking away another person's goods from his person, presence, or estate, *by putting him in fear*. Robbery on the highway, is, by the laws of England, felony, without *benefit of clergy*, though the sum taken be under twelve pence. But if any thing be taken from the person of another without putting him in fear, this is properly no robbery, but felony, in which benefit of clergy is allowed; the *putting in fear*, being the chief article which distinguishes robbery from stealing from a man's person."

It argues a depraved state of morals in any country, when the highways are infested with robbers, so that the wayfaring man cannot proceed on his journey in safety. What an affecting description is given in the song of Deborah! "In the days of Shamgar, the son of Anath, in the days of Jael, the highways were unoccupied, and the traveller walked through by-ways," to avoid danger. The traveller at noon day was not

exempt from fear, and the night spread its terrors around him. How much to be deprecated is such a state of society. Heaven forbid that we should ever realize it.

2. *Piracy.* This is also a species of robbery; but to constitute piracy, the robbery must be committed upon the "high seas." Nor is every robbery committed on the high seas denominated *piracy.* By the law of nations, belligerents claim the right to *rob* and plunder each other, and though the persons should be taken in the attempt, they would not be considered or treated as pirates.

A pirate, according to the popular sense of the word, is one, who, without any legal authority, seizes upon the persons or property of others upon the high seas. It differs from theft, inasmuch as property that is stolen is generally taken secretly, without committing an assault upon the owner; whereas piracy consists in taking it openly, by assault and violence.

As the two preceding crimes are not unfrequently accompanied and aggravated by others, we proceed, in the third place, to consider the crime of murder.

"Murder is the act of killing a person unlawfully." It is not the taking away of human life simply, that constitutes the crime of murder, but the taking it *unlawfully.* There are cases in which it is not only lawful, but a commanded duty, to take the life of a fellow creature. It is one of the ancient statutes given by God himself, that "*Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man.*" The reason here assigned for punishing murder with death, will hold good to the latest ages of time. This law was given immediately after the deluge, long before Moses, or the commencement of the Sinai dispensation.

"Malice aforethought," either *expressed* or *implied,* is essential to distinguish murder from casual, or justi-

fiable homicide. "That murder which is perpetrated through a direct purpose to do some personal injury to the person slain, is said to be of *express malice;* and such as happens in the execution of an illegal action, that was principally designed for some other purpose, and not manifested in its nature to do a personal injury to him who is killed, is most properly *malice implied.*"

With a view to the present alarming crisis, I must ask the indulgence of my audience, to specify three distinct classes of murder.

I would state in the first class of murder, that which takes place in consequence of a fixed design to kill, resulting from malice aforethought. Here let it be noted, that the intention of the agent, alway qualifies the action. Should a man, with the intention of killing another, *beat him*, until the last symptom of life disappeared; should he then leave him, and for fear of detection, flee his country, and never more return. Would he not be chargeable at the bar of his own conscience with murder, although the injured person, whom he supposed he had left dead, should afterwards revive, and ultimately recover? Yea, more; would he not be found guilty of murder at the bar of that impartial Judge, who fully knew his intention, and who weighs every action in an even balance? So, on the other hand, should a man actually kill a person without the *intention* of murder, let this be made satisfactorily to appear, and it would be impossible to convict him of that crime.

2. The act of *homicide* committed in a *duel*, must be considered as a distinct, but very heinous class of murder. Are not all the features essential to the character of a murderer found in the *duellist?* Will any presume to say, that when he engages to meet his antagonist, he has no intention of killing him? Will it be pretended, that he engages in this work of destruction without malice aforethought? Would a man discharge a loaded *pistol* at the breast of another,

without an intention to kill? and would he thus attempt to take his life, if his heart were free from malice? The idea is too absurd for a moment to be admitted. Can you possibly believe, that the duellist, who deliberately travels out of the limits of the State, prepared with all the apparatus of death, and firmly fixed on the bloody design of depriving a fellow-creature of life, or of losing his own, has no malice in his heart? It is impossible to suppose it. Whatever qualifying epithets the law of honor (falsely so called) may employ to take off the atrociousness of the deed, we believe the impartial Judge of the universe will pronounce it nothing less than *deliberate murder.*

3. There is one other species of *homicide*, which I mention with peculiar diffidence.——I refer to *self-murder.*

Suicide, in many instances, can be viewed only as a species of deliberate murder. I am aware, that I have entered upon a subject of great delicacy; yet nothing can be farther from my heart, than unnecessarily to wound the feelings of any person upon earth. But as instances of this kind have of late multiplied to an alarming degree, if I might be instrumental in placing an impassable barrier in the way of one poor victim determined on self-immolation, or even tempted to commit the horrid crime, I should be amply rewarded for the attempt. Encouraged by this hope, it has long been on my mind to offer something on this subject to the public.

It is the opinion of many, though probably formed without due consideration, that no person ever committed *suicide*, but under the influence of mental derangement. This opinion seems to have arisen, from a fact of general notoriety, viz. That there is in all mankind a natural dread of death; and therefore it cannot be supposed, that any person of sound mind would ever attempt to destroy his own existence. This opinion is

undoubtedly strengthened, by the verdict usually given by juries in such cases, i. e. that the *suicide* was occasioned by *insanity*.

That this is the case in many instances, there can be no kind of doubt: but that it is so in all, we have not sufficient evidence to enforce belief.

There are a few instances recorded in the sacred Scriptures, to which I would invite your attention. The first instance recollected, is recorded 1 Sam. xxxi. 3, 4. and relates to Saul, king of Israel. "And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. Then said Saul unto his armour-bearer, Draw thy sword and thrust me through therewith; *lest these uncircumcised come and thrust me through, and abuse me.* But his armour-bearer would not, for he was sore afraid. Therefore Saul took a sword and fell upon it." Is there any appearance of insanity in this case? Does he not state, with as much calmness and deliberation, the reasons for his present conduct, as could be rationally expected from any other person, circumstanced as he was? The Philistines pressed hard upon Saul and his sons; three of them had already been slain, himself wounded, and no possibility of escape. Apprehensive that his uncircumcised foes, should he fall into their hands, would abuse and torture him, he preferred instant death. But his armour-bearer declining to lift his hand against his lord, he resolved to prevent this barbarous triumph of his enemies, by putting an end to his own existence!

Another very striking instance of deliberate *suicide*, is recorded 2 Sam. xvii. 23. The story of Absalom's treachery and deceit, in stealing away the hearts of the men of Israel: and of his after treason and rebellion, in conspiring the death of one of the tenderest of fathers, and best of kings, is well known. On this occasion, Absalom called a council of war. Ahithophel and Hushai, two of David's ablest counsellors, were consult-

ed. But, as the Lord intended to defeat the wicked designs of Absalom, the counsel of Ahithophel was rejected. Accustomed to be revered as an oracle, his proud heart could not brook the mortification. Death, in his view, was preferable to disgrace. Hence, when "Ahithophel saw that his counsel was not followed, he saddled his ass, and arose and gat him home to his house, to his city; and put his household in order, and hanged himself, and died." Are there any marks of insanity in this instance? we should certainly suppose not. Every thing in this account goes to prove, that Ahithophel was in the full possession of his reason, when he perpetrated the horrid crime. Nor do we believe that an impartial jury, under the solemn oath of God, could have brought in a verdict, other than WILFUL MURDER.

A third instance, which, by your indulgence, I would mention, is recorded in Matt. xxvii. 3, 4, 5, and is as follows: "Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver, to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed and went and hanged himself." Is there any more evidence of mental derangement in this last act, than in the first? in his hanging himself, than in his betraying his Lord and Master?

Hardened as was the heart of the traitor, the horror of this infamous deed overwhelmed his guilty soul with insupportable anguish! 'Alas, Judas, thy repentance furnishes not a single trait of *godly sorrow*; for hadst thou known the pangs of genuine grief, thou wouldst have cast thyself at the feet of thy

injured Lord, and with a heart melted in deep contrition, sought forgiveness, instead of attempting to escape from the upbraidings of conscience, by destroying thy own existence.'

These, I believe, are the principal, if not the only cases of self-murder recorded in the Scriptures; and neither of them exhibit the least evidence of mental derangement, as we can perceive.

I would ask whether there is not as much reason to believe, that he who resolves to meet his antagonist at the destined place, and there to present his breast to receive the deadly shot of his murderous foe, is in a state of mental derangement, as he, who in a similar manner takes away his own life? It must be apparent in both cases, that *they have no fear of God before their eyes.*

That many instances of *suicide*, are the effect of insanity, is not in the least to be doubted. Would to God there were none but such; but to suppose that this is the case in every instance, is to give countenance to the practice.

An insane person is not a moral agent, consequently not accountable for what he does. Such are to be pitied, and ought to be watched and taken care of by their friends. But when a person without any previous symptoms of derangement, appears deliberately to determine on the fatal deed, his conduct cannot be viewed in the same point of light.

Our tender sympathies are strongly enlisted on the side of the surviving afflicted friends. From this cause, it is to be feared, that the awful criminality of suicide has not been noticed with sufficient clearness to excite in the public mind, a just abhorrence of its atrocity.

Having thus briefly stated several of the crimes, which have of late so greatly agitated the public mind, we proceed,

II. To consider some of the causes which lead to their commission.

And 1. It must be acknowledged, that the primary source of crimes is to be traced to a depraved heart. For we are taught by that great Teacher who came from Heaven, and who perfectly knew what was in man, "that out of the heart proceed evil thoughts, murders, thefts, covetousness," &c. If the fountain were not wholly infected, would all the streams be so deeply saturated with poison?

But to be more particular; let us for a moment contemplate the causes which lead to the commission of the aforementioned crimes.

What is it that prompts the daring robber to waylay the innocent traveller, and with a stern, menacing front to demand his money, or his life? It is AVARICE. It is that sordid "love of money, which is the root of all evil." He is not content with the slow process of earning money before he possesses it, but resolves to take it by force.

In cases where extravagance and dissipation have blunted the moral sensibility, and a long course of sinning indurated the heart, we are to expect a life filled up with crimes. In such, the clamours of conscience are stifled, and *having no fear of God before their eyes*, they are prepared for the most dangerous and diabolical purposes. It often so happens that murder ensues. But in this case, we should suppose it can only be considered as of *malice implied;* as most probably the one who has fallen, was an entire stranger to the person who killed him. Murder in such cases generally takes place, either in consequence of resistance, or from the fear of detection.

By such daring and unwarrantable conduct, the peace of society is disturbed, the laws of justice and humanity outraged, and the lives of the innocent put in jeopardy. Justice demands, and the public safety requires, that such high handed criminals should suffer exemplary punishment.

The same sordid principle actuates and influences the sanguinary *pirate*. Having cast off the fear of God, and as far as possible divested himself of the belief of future responsibility, he is prepared to enter upon his savage work without restraint. These answer to the description given in the context. "Whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways." Plunder is their object; but from whom, or what ruin or distress it may occasion, makes no part of their calculation. The common principles of honor and humanity are all sacrificed to a lawless and insatiable avarice.

The ocean is the lawful highway of nations; but when this becomes infested with pirates, commerce can "no longer be pursued with safety." The unarmed merchant-ship is seized and plundered of its most valuable articles; the crew robbed and abused; and after being treated with every insult that unprincipled men can offer, they are permitted, (if their lives are spared) to proceed on their voyage. Duty imperiously demands that measures should be taken, to rid the ocean of such lawless depredators upon unprotected commerce. The very name of *pirate*, is associated in the mind with every thing that is base and wicked. Pirates and robbers are detested and abhorred by all the civilized world. It is a fair and irresistible conclusion, that neither robbers, pirates, nor murderers, *have any fear of God before their eyes.*

But the perpetration of murder, demands a more particular consideration. The causes that induce men to commit this blackest of human crimes, are somewhat various. Such as the love of money; the corrodings of envy; the lust of revenge; the mortification of disappointment, and the rage of passion. Either of these, when cherished in the breast of the murderer, is suffi-

cient to "set on fire the course of nature, and it is set on fire of hell."

The indictment on which the murderer is tried, always charges him with not *having the fear of God before his eyes.* Will any one dare to controvert this sentiment? No, my brethren, it is in the absence of this fear that he prosecutes his dreadful work of destruction.

Perhaps what has now been offered will be thought more properly to apply to murder of the first class. I am not insensible that it has been said, that "duellists do not cherish the sentiment of murder in their hearts. That their giving or accepting a challenge, is only to prevent, or to wipe off the suspicion of cowardice, which the world might conceive from their patience."

The question then to be decided is this, Will a fastidious adherence to what is called the law of honor, justify the taking away the life of our neighbour? Every man of conscience, every good man, who regards the morals and happiness of society, must say no! "Murder (says an elegant writer of high authority) is forbidden, and wherever life is taken away otherwise than by public authority, *there is murder.*"*

The laws of this Commonwealth, and probably in most of the States within the Union, are sufficiently strict and severe, were they carried into effect, to answer every purpose which can be answered by penal statutes. But do not men constantly find means to evade the laws? It is only to step without the limits of the State; and who would not willingly go to Rhode Island, or even to Canada, for the sake of being killed in this honorable way, or of being revenged on one whom he considers to have injured him in some punctilio of honor? How easily can the laws against duelling be evaded in some such way.

* Might not a brave man, when challenged, safely risque his reputation, by saying with the late Col. Gardiner, "I fear *sinning*," said he, "though you know I do not fear *fighting?*"

By a statute of this Commonwealth it is enacted, "That any person who shall engage in a duel, and shall be convicted thereof, shall be carried publicly in a cart to the gallows with a rope about his neck, and shall sit thereon for the space of one hour with a rope about his neck as aforesaid; and be committed to the common jail of the county for the space of twelve months, or be publicly whipped not exceeding 39 stripes."

It may be asked, why has not this law been executed? Various reasons may be assigned. That a duel has been fought, is universally believed; but how is it to be proved? Or who will undertake the prosecution, while public opinion does not more indignantly frown upon the transaction? Another and more imposing obstacle lies in the way of a legal prosecution, from the circumstance that the duel was fought without the limits of the State. It will at once be perceived, that the civil authorities of a State, can take no cognizance of crimes committed without its jurisdiction.

It must afford a high degree of satisfaction to those who respect the interests of morality, that so few instances of duelling have taken place in this part of the country. And yet we have reason deeply to regret that there should have been any. We are constrained to believe that none would engage in this barbarous practice,* *if they had the fear of God before their eyes.*

* We call duelling a barbarous practice, not merely on account of the havock and misery which it occasions; but because it originated in the dark ages, and among the barbarians of the North of Europe. Among the ancient Germans, Danes and Franks, almost every controversy was settled by single combat. "None were excused but women, sick people, cripples and boys. Even Ecclesiasticks, Priests and Monks were obliged to find champions to fight in their stead."

Dr. Robertson supposes that the famous duel agreed upon between Francis I. king of France and the Emperor Charles V. served to bring into disrepute this infamous practice. By the laws of England, if a person be killed in a duel, both the principals and seconds are guilty of murder. In France, the severe edicts of Lewis XIV. against duels have, in a great measure, put a stop to the custom.

We blame and we pity the superstitious Hindoos, who immolate themselves at the shrine of Juggernaut. But how many of our citizens, who might have been ornaments to society, and blessing to their friends, have sacrificed their lives to this Moloch of cruelty! To this imaginary demon, HAMILTON and MASON offered the rich libation of their blood! Many of our promising young men have fallen in like manner.

In recurring to these events, the heart is pained and humanity weeps. The anguish occasioned by the death of a beloved friend, though removed in the gentlest manner, is exceedingly distressing; but how inconceivably aggravated must be the loss of our friend if the reflection fixes upon the mind, that he die as a fool dieth.

Such cases appeal in the most forcible manner, to all the tender feelings of the soul, as well as to every principle by which moral agents are held accountable. Can a community be guiltless, who take no measures to correct the progress of this fatal evil? When the voice of a brother's blood cries from the ground, shall we impiously say with Cain, "Am I my brother's keeper?" Is it not time for us, as a nation, to purge ourselves from this blood guiltiness, lest God require it at our hands?

But to what cause shall we attribute the commission of *suicide?* Surely neither of those which have already been mentioned, can have any influence on a man of sound mind, to induce him to destroy himself. There is something so extremely unnatural and savage in self-murder, that it is even shocking to a virtuous mind to reflect upon it. But painful as it is, instances of late have multiplied upon us to a most alarming degree.

The causes which lead to *suicide* are too numerous to be particularly mentioned. We can only say, generally, it results from some trouble, either real or imaginary, which is believed to be insupportable. Hence

the poor deluded creature is led to commit this awful deed, in order to escape from his present misery. But no person in the exercise of reason, if he had *the fear of God before his eyes*, would dare to make the attempt.

It has been urged by those who are opposed to the doctrine of future accountability, that the belief of the future endless punishment of the wicked has driven some into despair; and that in this state they have destroyed themselves. This may be true; but if there exists a possible case in which a plea of *mental derangement* ought to be admitted, it must be in this. Can any one, not blinded by prejudice, persuade himself, that a person, who really believes in the future punishment of the wicked, would, in the exercise of reason, with a view to avoid any present inconveniency, which might soon subside, plunge himself into certain indescribable endless misery? We should as soon suppose, that a man who was suffering the temporary pain of a burnt finger, would voluntarily cast himself into the midst of a glowing furnace with a view to obtain relief; or that a person, for fear of being poisoned at some future period, should have immediate recourse to *arsenic?* But is it not far more rational to suppose, that the greater part who deprive themselves of life, expect to go to immediate happiness? Let candor decide whether of the two is most probable.

We know that a man, under the influence of mental derangement, may kill his dearest friend, or he may destroy himself; but in neither instance is he chargeable with murder. Nevertheless, it should be remembered, that the same degree of *sanity*, that would constitute a man a murderer who should kill his neighbor, would constitute him a murderer in killing himself. *And ye know that no murderer hath eternal life abiding in him.*

Having thus briefly considered the several crimes sta-

ted at the commencement of this discourse, and attempted to show the causes which lead to their commission, we now proceed in the

III. And last place, to suggest the most probable means of preventing them.

1. We have no wish to interfere with the prerogatives, either of legislators or magistrates. The laws which are already in force, are probably as effectual as any others which could be made. Or, should they be found defective, they will undoubtedly be amended.

Robbers, pirates, and murderers, as described under our first head, seldom, if detected, escape punishment according to law. If punishment by death would deter others from the commission of similar crimes, they have had the awful example exhibited in almost every section of our country. These solemn warnings, however, have not produced all the salutary effects, which scenes so shocking to humanity are calculated to impress.

It must be acknowledged, notwithstanding our strict habits of morality, that *duelling*, by a kind of common consent, has been suffered to go wholly unpunished. But is it not a sin for which the land mourns? Will not God, *when he maketh inquisition for blood, remember them* who thus unlawfully take away life?

Should the laws of this Commonwealth be so amended, as that instead of a duellist being "set upon the gallows with a rope about his neck," it should be enacted that "every person who shall hereafter engage in a duel, and who shall survive the encounter, shall, on due conviction thereof, suffer the pains of death, by being hanged on the spot where the duel took place; and that any person who shall be found aiding and assisting, on due conviction thereof, shall be sentenced to the State's prison for life;" Would not such a law be as easily evaded, as those which are now in existence? There can be no doubt on this point. What, then, it may be

asked, can be done? We answer, we must endeavor to arraign them before a higher tribunal, and show them the utter impossibility of their escaping the righteous judgment of God. If a man can persuade himself that he is not amenable at the judgment seat of Christ, he will soon give you convincing proof, that *he has no fear of God before his eyes.* Such a person is a fair candidate for the most diabolical deeds; and as far as his ability will permit, is ready to every evil work. It is an axiom to be observed, that it is better to prevent crimes than to punish them. In order to this, we would ask, whether there is not a great deficiency in point of moral instruction? Whether *the fear of God* is duly inculcated on the minds of young persons? The duty of impressing these moral sentiments on the minds of youth devolves chiefly upon parents and public teachers.

That there has been a great falling off in the religious instruction of children, since the days of our ancestors, cannot be denied. If we have improved in some other respects, it must be evident that we come exceedingly short in this. Are not parents greatly deficient in the *religious education* of their children? Is it not a lamentable truth, that many are suffered to grow up in the most deplorable ignorance of God, of Jesus Christ, of the holy Scriptures, and even without any moral or religious instruction whatever?

As soon as children are capable of moral exercises, they should be taught the knowledge and *fear of God.* It should be the great concern of parents to impress their tender minds with a sense of God's omniscience; that *the eyes of the Lord are in every place, beholding the evil and the good.* They should be taught to reverence his holy name, his word, his sabbaths, and the ordinances of religion. Early impressions are usually the most lasting, and most influential.

The heart of man is a prolific soil. Youth may be considered as the spring-time of life; and if we neglect to sow the seeds of knowledge and of virtue at this season, we shall soon find it pre-occupied by every thing unpleasant and noxious. The mind of a child is capable of being moulded by the hand of instruction, into almost any shape. Let parents then be induced to seize this favourable opportunity, to imbue the tender minds of their dear offspring with the first principles of religion. Let them be exhorted to imitate the father of the faithful, to whose pious care and fidelity Jehovah himself testified; "I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment." If parents would not plant their dying pillows with thorns, let them carefully attend to the religious education of their children. They must not only instruct, but restrain them. Eli was undoubtedly a good man; but what indescribable sorrow he brought upon himself, by not restraining the wickedness of his sons, when it came to his knowledge! Read at your leisure, 1 Sam. iii. 11—14. A criminal indulgence proved the ruin of his house.—It is to be feared that this may be the case with others.

The awful scene so lately exhibited in this town, ought to be improved as a solemn warning to parents to "bring up their children in the nurture and admonition of the Lord."

The four unhappy young men, who on Thursday last were "made a spectacle to angels and to men," and, for the crimes of which they were found guilty, were cut off by the sword of justice; these wretched beings exhibited melancholy proof of what man will do, when *he has no fear of God before his eyes.*

2. You will permit me to suggest, whether the Instructors of schools might not render their services more

extensively useful, by inculcating on the minds of their pupils, on some occasions at least, the *fear of God?* They have frequent occasions for administering reproof and correction. Would it be improper for them to teach these young offenders, what a life commenced in falsehood and wickedness will probably lead to? If teachers would pursue such a course, it would greatly increase their influence and respectability in society, and render an important service to the rising generation. Next to parents, they are particularly intrusted with the care of children; and are accountable in no small degree for the influence they exert in forming the morals and manners of those committed to their care.

3. Much depends, under God, on the Ministers of religion, in giving tone to the moral feelings of the community. Their instructions, in order to be useful, must be practical, as well as doctrinal. The sacredness of their office furnishes them with the happiest opportunities of inculcating the great principles of Christian morality. Yea, more, they are solemnly bound at the peril of their own souls, to warn the wicked.*

Whilst the ministers of Christ are permitted to hold up to every penitent believer, the gracious assurance of forgiveness, they are equally bound to declare, that the workers of iniquity, continuing impenitent, shall not escape the righteous judgment of God. It is worthy of the most solemn consideration, whether, if the doctrines we inculcate have a tendency to weaken our sense of future responsibility, we are not contributing to the increase of crimes, rather than preventing them. But what accountability can there be, where no penalty is annexed to the violation of law? Will it not destroy the very idea of responsibility at the bar of God, if no crimes are to be punished in a future world? Do we

* Ez. Ezek. xxxiii. 8.

believe with the holy Apostle, "that we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad?"—"*Knowing therefore,*" *said he,* "*the* TERROR OF THE LORD, we persuade men."

Fear, if not the most noble, is certainly one of the most powerful springs of action. By faith Noah, being warned of God, of things not seen as yet, *moved with fear,* prepared an ark to the saving of his house. The fear of being brought to punishment in the present world. has prevented many crimes, which otherwise would have been committed. But probably the fear of future punishment has prevented many more. The Christian whose heart has been renewed by grace, is not restrained from sin by the fear of punishment; but "constrained by the love of Christ." But this love acts with less efficacy upon wicked men, than the fear of punishment.

The foregoing arguments will apply with equal force to the crime of *suicide.* Is there not reason to believe, that most persons who perpetrate this crime, either disbelieve immortality, or expect to go immediately to heaven? Did they believe, that in taking away their own lives, they would stand chargeable with murder in the strictest sense, and that "NO MURDERER HATH ETERNAL LIFE ABIDING IN HIM:" Would they, with the fear of God before their eyes, dare to perpetrate the horrid crime? No, they would shudder at the awful thought.

It is said by some, that all crimes are punished in the present life. But *suicide* is a crime that admits of no punishment here, it being the last act of a man's life: it is therefore impossible that he should either repent of it, or be punished for it in the present world.

By an ancient law still in force in this Commonwealth, the bodies of such as commit suicide are ordered to be

publickly disgraced; but this would be to punish the living rather than the dead.*

The only rational, and even possible remedy, it is conceived, is, to fix deeply in the mind a conviction of the aggravated nature of the crime, and the certainty of future retribution.

As one who expects shortly to give an account of his stewardship, let me earnestly beseech such of you as are parents, by the sacred obligations you are under to God; by the love that you bear to your tender offspring; by your deep solicitude for their eternal welfare; to teach them, early and faithfully, the fear of God. Be assidious and persevering in the duty.

* *The following is an Extract from the Old Colony Laws.*

Sec. 2. "This Court considering how far Satan doth prevail upon several persons in this Jurisdiction to make away themselves, judge that God calls them to bear testimony against such wicked and unnatural practice, that others be deterred therefrom, do therefore order, that from henceforth, if any person, inhabitant or stranger, shall at any time be found by any jury to lay violent hands on themselves, or be wilfully guilty of their own death, every such person shall be denied the privilege of being buried in the common burying place of Christians; but shall be buried in some common highway, where the Selectmen of the town where such person did inhabit, shall appoint, and a cart-load of stones laid upon their grave as a brand of infamy, and as a warning to others to beware of the like damnable practice." *Passed, October*, 1660.

We are obliged to place habitual *drunkards* among those who are guilty of deliberate *suicide.*

The great *Frederick* of Prussia, after meeting with repeated disasters and defeats, thus madly resolved,

"That with one noble effort he would rend
"The web of life, and all his miseries end."

"The illustrious deaths," as he is pleased to call them, of Brutus and Cato, encouraged him on to the fatal deed. But there was one serious question still to be solved, viz. Whether death would terminate his existence? After a little hesitation, he thus concludes:

"As for the quickening fire, the spark, the breath,
Mortal like me, it perishes in death."

It was the belief of annihilation alone, that supported his resolution to commit *suicide.*

I would also, with the most affectionate tenderness, *exhort young men to be sober minded.* Watch over your hearts, my dear young friends, and endeavor to keep them with all diligence; for out of them are the issues of life. Never suffer your passions to betray you into a rash and wicked action. Cherish in your hearts, an habitual fear of God. Ever bear in mind, that for all your conduct you are amenable at the judgment seat of Christ. That you may be able to overcome every temptation, often pray in the language of David, "Cleanse thou me from secret faults, keep back thy servant also from *presumptuous* sins, then shall I be innocent from the great transgression."* "Deliver me from *blood guiltiness*, O God, thou God of my salvation, and my tongue shall sing aloud of thy righteousness."

But I must hasten to a close.

Should any of you, my dear hearers, ever be tempted to any of the foregoing crimes; but more especially to commit suicide; let me entreat you by all that is sacred, by the joys of heaven and by the pains of hell, as you prize the favour of God, and as you dread his everlasting displeasure, not to listen for a moment to such a temptation. It is not a sin to be tempted; but to tamper with any temptation renders us liable to be overcome. The Saviour was tempted in all points like as we are, sin only excepted. When he was upon the pinnacle of the temple, the tempter said to him, "If thou be the Son of God, cast thyself down from hence: for it is written, he shall give his angels charge concerning thee, and in their hands they shall bear thee up." Here the tempter insinuated, that in complying with his suggestion, he would be perfectly safe; for his angels would not fail to bear him up in their hands. Furthermore, it would furnish additional proof of his divine Messiahship.—

* Is it not probable that the *great transgression* which David so earnestly deprecated was suicide?

But Jesus said unto him, "It is written again, thou shalt not tempt the Lord thy God." "Resist the devil, and he will flee from you." "Draw nigh to God, and he will draw nigh to you." Should you ever be tempted to do an unlawful deed, let me entreat you solemnly to pause, and reflect with Joseph, "How can I do this great wickedness, and sin against God!" Should any real or imaginary evil oppress you, remember that patience and resignation will enable you to overcome it, and then you may sing of mercy, as well as of judgment. But if, to rid yourself of trouble, you should make the mad resolve, to "snap the thread of life!" remember you will die sinning, and in your sins: and if you die in your sins, whither I go, said Jesus, ye cannot come. Be exhorted, then, to flee to Christ by faith, as the only ark of safety. Commit yourselves unreservedly into his hands, and "he will keep you from the *hour of temptation*, which shall come upon all the world, to try them that dwell upon the earth."

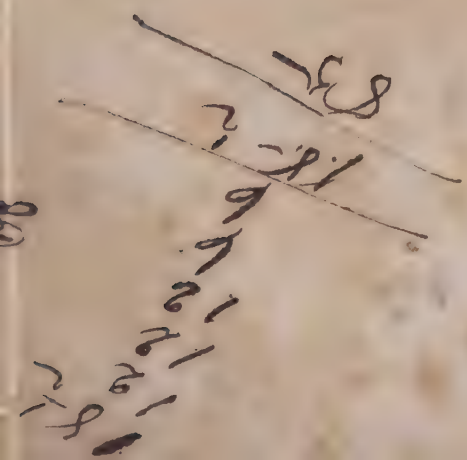
To conclude.

Let, us under a deep sense of our exceeding weakness, remembering that we are compassed about with infirmity, daily offer that excellent petition taught us in the Lord's prayer, LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL; for thine is the kingdom, and the power, and the glory, forever. Amen.

ORDINATION SERMON,

BY THE

REV. SAMUEL ROWLEY.



THE

MINISTERIAL

WORK, & CALL, & ORDINATION,

ILLUSTRATED,

IN A

SERMON,

DELIVERED IN

RUPERT, (Vt.) OCTOBER 28, A. D. 1813.

AT THE ORDINATION OF

Mr. P. W. REYNOLDS.

BY SAMUEL ROWLEY, V. D. M.
Pastor of the Baptist church in Granville, N. Y.

TO WHICH ARE ADDED

THE CEREMONIES OF ORDINATION.

SALEM, N. Y.

J. P. REYNOLDS, PRINTER.

1814.

At a meeting of the Baptist church and society in Rupert, (Vt.)

Voted unanimously, To present our thanks to the Rev. Samuel Rowley, for the instructive discourse delivered by him at the ordination of the Rev. P. W. Reynolds, and do hereby request a copy for the press.

Signed, ROSWELL FLOWER, *clerk.*

December 19, 1813.

To the Baptist church and society in Rupert, the following discourse is respectfully inscribed, by their affectionate friend, and servant in the gospel of Christ.

SAMUEL ROWLEY.

ADVERTISEMENT.

The author of the following discourse, is sensible that it contains some things rather new, and not generally understood among his brethren. In publishing, he has not been desirous of being reputed as the author of new sentiments; nor has he been willing to wound the feelings of his friends. But fully believing these things to be scriptural, and knowing that several of his brethren possessed similar views, he has been encouraged to preach, and now to publish these sentiments. Hoping that a generous public, like the noble Bereans, will "search the scriptures daily, and see whether those things are so," he subscribes himself their servant in the gospel.

S. R.

SERMON &c.

ACTS xiii, 2.

Separate me Barnabas and Saul, for the work whereunto I have called them.

BARNABAS was a Levite, born on the island of Cyprus, & called Joses; but after his conversion to the christian faith, he was by the apostles, called BARNABAS, *the son of prophecy*, from his gift and foresight of future things; or, *the son of consolation*, because his continual benevolence and affectionate preaching greatly comforted primitive believers. SAUL was of the tribe of Benjamin, born at Tarsus, a city in Cilicia, but was early sent by his parents to Jerusalem to receive his education, under the direction of Gamaliel, the most famed Jewish doctor of the age. Thus Saul became zealous in all the superstitions and bigotry of the pharisees, and was in heart an enemy of the christian religion. Not satisfied with the evil he could do the saints at Jerusalem, he obtained authority from Caiphas the high priest, to go to Damascus and punish the believing Jews who had fled thither. While traveling and breathing out slaughter and threatenings against the disciples of the Lord, Jesus appeared unto him in a light, brighter than the sun in its glory, for this purpose, to make him a good man, and a minister of the gospel unto the Gentiles. Whereupon he was not disobedient unto the heavenly vision but preached the Lord Jesus boldly in Damascus, Arabia, and Jerusalem. Being warned of God, he left Jerusalem, and preached in Cesaria, Tarsus and the regions of Cilicia.—He was afterwards brought by Barnabas to Antioch in Syria, where converts to the christian faith were greatly multiplied. After Paul and Barnabas had preached six years, or more, as candidates, and being in Antioch with other prophets and teachers, as Simeon, Lucius, and oth-

ers, they *ministered to the Lord and fasted*, probably on account of the dearth, or universal famine which was in the days of Claudius Cæsar. *The Holy Ghost said*, either by an articulate voice, or by an internal impulse on the minds of three or more of the prophets, *separate me Barnabas and Saul for the work whereunto I have called them.* They were now, by divine direction, to be ordained to the work of the gospel ministry, to which they had previously been called by the Holy Ghost. Now while we review this solemn scene on the present occasion, we shall by divine assistance,

I. Bring into view the work assigned to the ministers of Christ.

II. Show by whom, and how, they are called to it.

III. Show when, and in what manner, they are to be separated for the work. Then,

I. I am to bring into view the work assigned to the ministers of Christ. Before I proceed to open and illustrate this point, it may be useful to notice the following things. (1) That this is a work great, and good, and infinitely important, placing the minister under the highest possible responsibility. (2) The different parts and branches of this work are to be learned from the scriptures, by the directions and examples therein contained. (3) No person, or community of people should in ordinary cases, assume the work, which is assigned exclusively to the regularly authorised ministers of Christ. (4) If in any particulars, we have departed from the practice of the apostles and primitive disciples, or introduced new customs, contrary to the pure order of the gospel, it becomes us, as christians, to reform, as light and truth may open before us.

Having made these preparatory observations, we proceed to illustrate the work of a gospel minister, which is,

1, To preach the gospel of salvation to a sinful world. For this they were appointed by the great head of the church, and, therefore, he gives them the following commission, " go ye into all the world, and preach the gospel to every creature." " Go ye therefore, and teach all nations." The gospel is to be preached to all men indiscriminately, as it contains an infinite fulness of blessings.

For this purpose Saul and Barnabas were sent to the Gentiles, who published glad tidings, as they went, of "peace on earth, and good will to men." Ministers should preach the pure gospel, unmixed with false doctrine and human traditions; "take heed unto thyself, and unto the doctrine; continue in them." "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." For, "though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Every thing anti-scriptural should be conscientiously avoided, while, with increasing pleasure, we unfold the serious truths of revelation. In doing this, we shall bring into view the moral perfections of the Deity, the sin and ruin of man, and the way of recovery through Jesus the Saviour. We shall illustrate and enforce the principles of moral obligation, and man's solemn accountability. We shall teach and explain the connection and consistency of the divine agency, and human freedom. We shall shew the inseparable connection between virtue and happiness, and vice and misery, and open the momentous scenes of the day of retribution: saying to the righteous, that it shall be well with them; for they shall eat the fruit of their doings. But woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him.

The Ambassadors of Christ should be ready on all suitable occasions to preach the word of life. They are directed to be instant in season, and out of season, and to be ready to every good work. We should never say, "I am not prepared," when in providence we are called to declare the will of God to dying men. The primitive disciples oftener sought opportunities of preaching a crucified and risen Saviour, than they neglected when called or invited to the work.

Ministers should be faithful and sincere in the work of the gospel, for, it is required in Stewards, that a man be found faithful. Nothing should be left undone which might promote the salvation of immortal souls. In the temple, and from house to house, by day, and by night, we should cease not to warn, reprove, rebuke, and exhort, with all long-suffering and doctrine.

2. The Heralds of Christ are called to perform the duty of prayer. All men every where should pray with holy humble desires, and pure hearts and hands. But the employment of a minister calls him particularly to this duty. While Deacons were directed to oversee the temporal affairs of the church, the Apostles said, "we will give ourselves continually to prayer, and to the ministry of the word." We should be much in prayer for ourselves, that a double portion of the holy spirit may be given us; and that we may have grace and wisdom to discharge the solemn duties of our holy vocation. We should continually pray for the peace of Jerusalem; the increase and spiritual prosperity of the church of Christ. We should pray fervently for the salvation of sinners. With God is the residue of the spirit, and he only can save them from endless woe. Paul may plant and Apollos may water, but God giveth the increase. Therefore, we should *trust* in *him* and *pray* to *him* for this blessing; for the salvation of the soul is precious, and vastly important.

We should always pray for the success of the gospel generally, that God would bless missionary labors and bible societies; that he would raise up and send forth more faithful laborers into the gospel field; that he would pour out his holy spirit in copious effusions through our land, and cause the light and blessing of the cross to descend, to all nations, and to the latest generation. We should pray at all times: in secret, in our families, in family visits, in our studies, with the sick, and in public assemblies of social worship.

There are other branches of prayer belonging to ministers by virtue of their office, in which others are to join; but which they are not to perform; as prayer at the administration of the ordinances and consecration of ministers. In all which we should be humble and fervent, devout and constant.

3. Ministers, regularly ordained, are to administer the ordinances of the gospel. This is the Savior's great command, given when he commissioned his apostles and ascended on high. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of

the Son, and of the Holy Ghost." The apostles went forth and fulfilled this commission. In several instances, we learn that they baptized and administered the Lord's supper. But in no instance do we learn that others officiated in these sacred things. It has been alledged by some that Philip, one of the seven deacons, baptized; and therefore, other regular deacons may administer the same ordinance. To which we answer, that it evidently appears he was also a preacher of the gospel. After Philip had served some time as a deacon in the church at Jerusalem, and being endowed with the Holy Ghost for the ministry, he went down to the city of Samaria, AND PREACHED CHRIST unto them—Acts 8, 9. And many believed Philip, PREACHING the things concerning the kingdom of God, and the name of Jesus Christ—Acts 8, 12. After Philip had baptized the Ethiopian Eunuch, he was found at Azotus; and passing thro', HE PREACHED in all the cities, till he came to Cesarea—Acts 8, 40. He is also called, "THE EVANGELIST," *one who bringeth good tidings*—Acts 21, 8. From which it is evident that he administered the ordinances by virtue of his office, as a regular authorized minister of Christ, and not by virtue of his being, or having been a deacon. The command to baptize was originally given to the Apostles of Christ, and from them it descends to their successors in the ministry.

These ordinances should be kept and administered, as they were delivered by Christ and his Apostles. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you—1 Cor. 11, 2. No alterations should be made, as to mode or subjects, from the established practice of the primitive disciples.

4. It is a ministerial work to gather and organize churches. In a country where the help of clergymen *can* be obtained, no church should be formed without their assistance. We have no account that the primitive churches, or delegates from them, formed an ecclesiastical council for the constitution of churches, as is the custom of modern times. Nor does it appear that individual believers, in the days of the Apostles, assumed church or-

der and authority of themselves, without ministerial assistance. Christ and his Apostles labored abundantly in Jerusalem and the regions round about; and established the first gospel curch in Jerusalem. Soon after, the Apostles gathered and organized another church in Antioch in Syria. Paul & Barnabas, being separated for the work whereunto they were called, went to the Island of Cyprus in the Mediterranean. Thence they directed their course north to Pamphilia, Pisidia, & Lycaonia, provinces of Lesser Asia, where they preached the word of life in the cities of these provinces, and gathered several churches. After this Paul and Silas traveled through the provinces of Syria and Cilicia, and came to Derbe and Lystra, in Lycaonia, where they found Timothy, and took him with them. Directing their course to the north-west, they traveled through several cities and provinces till they came to Troas on the shore of the Egean Sea, near the Hellespont. By divine direction, they crossed over into Greece, and preached the gospel in most of the important cities of that country. They planted churches in all these regions. Hence we read of the seven churches of Asia Minor—Rev. 1, 4, the churches of Galatia, Gal. 1, 2, and many others in Lesser Asia. And of the churches of Macedonia—2 Cor. 8, 1, and the church of Corinth, 1 Cor. 14, 23, in the south-east of Europe, which were fruits of the Apostles' labors. From which it appears to be the work and business, of ministers where they find a sufficient number of believers suitably qualified, to instruct them in the order and regulations of a gospel church, and then organize and give them fellowship, by their mutual consent and joint agreement, as a church of Christ in gospel order. But in a continent or country, where ministerial help cannot be obtained, we think it consistent for believers, even to baptize, and join themselves together in church-relation, as it was lawful for David, in a case of extremity, to enter into the house of God and eat the shew-bread, which might be eaten by none but the priests in common cases.

5. Ministers should watch over the spiritual welfare of churches, and rule them as under Shepherds, appointed to that work by the great head of the church. They

are called BISHOPS, *spiritual overseers*—see 1 Tim. 3, 1, 2, and Phil. 1, 1. Hence St. Paul directs the Elders of Ephesus, to take heed to themselves, and to all the flock over which the Holy Ghost had made them OVERSEERS—Acts 20, 28. Peter also directs the Elders of Lesser Asia, to feed the flock of God which was among them, taking the OVERSIGHT thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind—1 Pet. 5, 2. It is expected of a Bishop or minister that he should take CARE of the church of God—1 Tim. 3, 5. And Paul, the faithful Apostle, informs us that the CARE of all the churches came on him daily—2 Cor. 11, 28. In which he meant something more than a devout wish that they might prosper; for every christian possesses this holy desire. He intends that ministers should take the care of, and oversee the spiritual order, worship, and regulations of the church of Christ. For this cause Titus was left in Crete, to oversee the churches of that Island, and set in order the things that were wanting—Tit. 1, 5.

The rule and government of churches devolve on the regular ministers of the gospel. Christ is the head of the church, and law-giver in Zion; and has appointed his ministers, executive officers under him, to whom he has given the keys of the kingdom of heaven, that whatsoever they bind on earth doctrinally and declaratively according to the law of Christ, shall be bound in heaven—Matt. 16, 19.* Churches are directed to remember and obey them who have the rule over them, and submit themselves, counting the Elders that rule well worthy of double honor—Heb. 13, 7, 17, and 1 Tim. 5, 17, ministers rule well, when they rule not with force and cruelty, lording their authority over God's heritage, but when they govern according to the laws of the gospel, with diligence, wisdom, and prudence. They are to rule (1) in the exercises of public worship, directing in prayer, and praise, and ministry of the word. (2) In the ordinances of the gospel, administering them to those, who are, in their view, duly qualified for them. (3) In presiding at church-meetings, where they are to manage all the affairs of the church

* See Dr. Gill, and other able expositors, on this passage.

with order and decency. (4) In taking care of the whole discipline of the church of God; for though it is the prerogative of the church to receive, admonish, suspend, and expel her members, as duty may require, yet ministers, as executive officers, should see that this is prudently and faithfully done. (5) In assisting the churches, when necessary, in settling any matters of difficulty which may disturb their peace and harmony: So the Apostles and Elders at Jerusalem, ordained the decrees which settled the controversy in the church of Antioch, Acts 16, 4. In these things, churches should obey them that have the rule over them, and submit themselves, according to apostolic direction. From which it appears rather improper to say, that separate churches are vested with the highest possible ecclesiasticle power; since bishops, or elders have an ecclesiastical rule over them, and they are directed to obedience and submission, as were the primitive churches.*

6. It is the duty and work of ministers to invite forward, examine, and licence candidates for the ministry, when any shall appear to be called of God and suitably qualified. It cannot rationally be expected that all churches are competent judges of ministerial qualifications. Some are infant churches in new countries; and some others of longer standing, have possessed very limited advantages; and, therefore, are not a suitable board to examine, licence, and send forth ministers into the gospel field. But if one church may claim the right of licencing candidates, then others may; for we have no rule of distinction in this respect. Nor can it be thought that any church or private brethren understand as well, the ministerial call and qualifications, as those who have been called of God themselves, and are qualified for the work. It is the unquestionable prerogative of the church to choose out from among them, and appoint their deacons; for, the twelve apostles called the church at Jerusalem together, and said unto them, "It is not reason that

* *This sentiment admits that a minister may be a member of a regular church, and subject, generally, to its discipline; but that in important cases there shall be an appeal to an ecclesiastical council, or regular presbytery.*

we should leave the word of God, and serve tables. Wherefore, brethren, look YE out among you seven men of honest report, full of the Holy Ghost and wisdom whom YE may appoint over this business." It is suitable that churches should select these officers, and appoint them to the work; for deacons are to oversee the temporal concerns of the church; and of the qualifications necessary for this work, and who possesses them, the brethren are as good, or better judges than ministers, being more acquainted with each other in this respect than pastors of churches. But in no instance do we learn that the primitive churches approbated and sent forth candidates for the ministry. The case of Apollos's being recommended by the brethren to Achaia, is no evidence that they did: for, (1) he was before this an approved, if not ordained preacher. He was mighty in the scriptures, and taught diligently the things of the Lord, and spake boldly in the synagogue—Acts, 18, 24, 25, 26. (2) This recommendation was only a letter of introduction to the brethren of Achaia, as Aquila and others were acquainted with them, having lived in that country. From which it appears not to be the business of churches to introduce men into the ministry; yet they have a right to elect their own teachers from those who are regularly approbated.

It is the duty of Presbyters to encourage and licence candidates. This appears to have been the practice of the apostolic age. When Saul was converted to the christian faith and called to the ministry, Ananias was sent to prepare the way, and aid him forward in the work. Timothy and Titus were particularly patronized by the apostle Paul, thro' whose instrumentality they had been brought to the love of the truth. When Onesimus was converted from the error of his ways, by the preaching of Paul, when a prisoner at Rome, he engaged in the work of the gospel under the patronage of the pious apostle.

7. It is the work of the presbytery exclusively to ordain others for the gospel ministry. Thus Barnabas and Saul were ordained by the prophets and teachers in Antioch, without the interference of the church in that, or any other place, Acts 13, 1, 2, 3. In no instance of or-

dination recorded in the sacred scriptures, do we learn that churches, or delegates from them, formed any part of the ordaining council. Nor can we reasonably suppose that they took any active part in ordinations, otherwise than to request such an one to be set over them in the Lord. Hence it is obvious that the modern practice of applying to different churches for delegates from them to form an ordaining council, is an invention and tradition of ours, for which there is no authority in the holy scriptures. This practice is calculated to support the sentiment that churches are vested with power to ordain their ministers; a sentiment not authorized in the word of God. Simeon, Lucius, Manaen, James, Cephas, and John, ministers of the sanctuary, were the presbytery that ordained Paul and Barnabas—Acts 13, 1, 2, 3, and Gal. 2. 9. These men being separated for the work of the ministry, went into the provinces of Lesser Asia, and ordained elders in the churches of that country—Acts, 14. 23. Timothy was evidently one of these, who was ordained by prayer and the laying on of the hands of the presbytery, or eldership—1 Tim. 4, 14. Connected with these examples, are directions given, not to churches, but ministers, to perform this work. Paul said to Timothy, "the things thou heard of me among many witnesses, the same commit *thou* to faithful men, who shall be able to teach others also"—2 Tim. 2, 2. Titus was left in Crete to set in order the things that were wanting, and ordain elders in the cities of that Island, as Paul had appointed him—Tit. 1, 5. From these statements it is evident that ministers only are vested with the right of ordination according to the regular order of the gospel. Yet we believe that in a case of extremity, where the help of the eldership *could not* be obtained, ministers have, with propriety, been separated for the work, by a regular church or judicious brethren, as it was suitable for David, when impeled by necessity, to enter into the house of God, and eat the shew-bread; which would have been unlawful in other cases.

Ministers being vested with the right of ordination, may perform this work, either at discretion, or by the request of some regular church. As the prophets and

teachers in Antioch, divinely directed without church interference, ordained Barnabas and Saul; so may a modern presbytery, directed by the providence of God, separate those for the ministry who are duly qualified for the work. We pass,

II. To show how, and by whom, the ministers of Christ are called to the work of the gospel.

1. They are called, not by men, but of God. The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I HAVE CALLED them. "And how shall they preach except they be sent?" It is not for men to say who shall be preachers, and send them into the employment, for this is the prerogative of God, and he will do the work in the best manner.

2. They are called by the sovereign choice of God: he takes whom he pleases. When our Saviour was selecting his apostles, he walked by the sea of Galilee, and saw Peter and Andrew his brother, fishermen, and said unto them, follow me. And they left their nets and followed him. Going a little further, he saw James and John, mending their nets, and he called them; and they left all and followed him. Matthew was setting at the receipt of custom, engaged in his moneyed concerns, and Jesus called. In the same sovereign manner, he now calls his ministers, whom he will, and where he pleases.

3. They are called by the providence of God, in giving them natural qualifications for the work, a penetrating mind, sound judgment, retentive memory, and good elocution. Those who possess these talents, are under great obligations to use them to the glory of God and good of immortal souls.

4. They are called by the grace of God in regeneration. An implacable enemy of God and truth is unfit for the gospel ministry. This heart of stone must be taken away, and a new heart given. The Lord Jesus appeared unto Saul, removed the malice and opposition of his heart, and opened the glories of the gospel to his soul, for this purpose, to make him a minister of reconciliation unto the Gentiles.

5. True ministers are called by the holy spirit, moving them to the work, not in a miraculous, nor supersti

tious way, but in a way which warms their hearts and engages them to action. Three things generally lie with increasing weight on their minds; the worth and danger of souls; the low and needy state of Zion; and the glory and beauty of gospel truth, till they are willing to relinquish all other pursuits, so far as they stand in competition with this subject, and take the ministry as the lot of their inheritance forever. The work, as it is set before them by the Holy Spirit, appears delightful and important. Their objection to it is, their own inabilities, which lead them to say, "who is sufficient for these things?" With diffidence in themselves, and confidence in God, they solemnly covenant to serve the Lord day and night in his temple, winning souls to Jesus.

6. They are called by the voice of discerning brethren and ministers of the word, who perceive the grace that is given them to preach the gospel to a ruined world. By these fathers and brethren in Zion, they will be encouraged and helped forward in the great and solemn undertaking, till they are suitably matured; then should they be approbated by the presbytery, or eldership, as candidates for the ministry. We proceed to show,

III. When, and in what manner, they are to be separated for the work whereunto they are called.

When shall they be separated?

1. Not until they become accustomed to the first branches of the employment. Lay hands, suddenly on no man, is the divine direction. Not a novice, *a young convert, or one unlearned*, lest being lifted up with pride, he fall into the condemnation of the devil. They should have opportunity to become familiar with the duties of prayer, personal instruction, and the ministry of the word. And obtain a good degree of humble confidence and stability of mind.

2. They should first form regular habits and a good moral character. The habits we form in youth will probably continue, more or less, with us through life. These should become regular and steady before we are fit to be put into the ministry. A minister should be blameless, and of good report of them who are without. Every evil way he should forsake; and pursue a course of

"good behaviour." No one should be put into the ministry while doubtful disputations remain respecting his moral reputation. It must be established, and known to be good.

3. They should first become acquainted with the general doctrines of the gospel, and be able to defend them. Candidates should have a general knowledge of the system of theology before they receive licence; and before they are ordained, they must be able to defend the sentiments of revelation. Ministers are set for the defence and confirmation of the gospel—Phil. 1, 7, 17. The apostles confirmed and defended the gospel by miracles, sufferings, preaching, and writing. We are to confirm and defend it, with arguments drawn from these sources.—— We have an opposing world before us, and therefore, should be faithful men, ABLE to teach others also.

4. When a church or presbytery has official work for them to do, there should be a call in providence, before they are inducted into the sacred ministry. Until they are regularly called to office work in Zion, they should remain as candidates. Paul and Barnabas were preachers six years, or more, before they were called to ordination. Others have been ordained sooner. Regular churches may call them forward, or a presbytery or missionary Society may employ them on missions; then, if duly qualified,

They may be separated for the work—

1. By the presbytery, or eldership: so Timothy was ordained by the laying on of the hands of the presbytery —I Tim. 4, 14. The Greek word here used, *Presbuterion*, is rendered, *an eldership, a presbytery*, and relates to the office, as well as to the person, or persons sustaining it. Hence it appears that any *one* minister regularly holding the office of a presbyter, has a right to ordain others. Paul's direction to Timothy was, "the same things commit *thou* to faithful men, who shall be able to teach others also." Titus alone was directed to ordain elders in Crete. And it rather appears that Timothy was ordained by Paul only: Wherefore (he saith) I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands—2 Tim.

1, 6. Yet it would be unsuitable for one minister to ordain a man, in a country where, others may be obtained.

2. Fasting and prayer should be attended at ordinations. This was the practice of the apostles. When Barnabas and Saul were separated for the work, "they fasted and prayed,—and sent them away"—Acts 13, 3. Paul and Barnabas continued the same humble devout practice; for, when they had ordained them elders in the churches where they travelled, and had *prayed* with *fasting*, they commended them to the Lord, on whom they believed—Acts 14, 23. When does a presbytery need more wisdom, more divine direction, than at such a time as this? When should they humble themselves more before God, on account of remaining sin, than when they are about to lay hands on one, to set him apart for the great and sacred work of the gospel ministry? These considerations show the propriety, and urge the importance of humiliation, fasting, and prayer on ordination occasions, which have been too much neglected since the dark age of the church.

3. Ministers are set apart for the work, by a consecrating prayer, and the laying on of hands, in which ordination principally consists. When the Holy Ghost directed the prophets and teachers of Antioch to separate Saul and Barnabas, "they fasted, and *prayed, and laid their hands* on them, and sent them away"—Acts 13, 3. Others were ordained in the same manner. In this solemn rite of prayer, and imposition of hands, they are consecrated to God, and to the work of the ministry, and by it receive the gift of office. Timothy was directed to stir up, and not to neglect the gift that was in him, given by the laying on of hands. Not a gift of miracles, for that has ceased. And not ordinary gifts qualifying a man for a preacher, for these must be received before, and are not given by ordination; but the gift of office is intended, which authorizes a minister to serve in holy things, and oversee the church of God.

4. A solemn and responsible charge is to be given a minister at his ordination. "This charge I commit," or have committed, "unto thee, son Timothy." I charge

thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe the sacred things of the ministry—1 Tim. 1, 18, and 5, 21. This charge should embrace the duties and doctrines of the gospel, to be observed by a minister, which the ordaining presbytery should give by virtue of office authority. Paul did not hesitate to exercise the authority of his office in charging Timothy. He did not say, I advise or exhort thee ; nor did he say, I will remind thee of the charge given by the Holy Ghost. But he said, " *I charge* thee before God," and " this charge *I commit* unto thee." Modern presbyteries should follow the same example, and are authorized by office to commit a similar charge to those whom they ordain.

5. We should give the right hand of fellowship to those whom we separate for the ministry. When James, Cephas and John perceived the grace that was given to Paul, they gave to him and Barnabas the right hands of fellowship, at the time of their ordination, that they should go unto the Gentiles—Gal. 2, 9. This is not a useless unmeaning ceremony : for by it we express our hearty approbation of them as christians, as ministers, and bid them welcome to all the duties and privileges of a ministerial life.

Ministers thus ordained are separated,

1. From the world of sinful men. They were chosen in Christ before the foundation of the world, and are called by the grace of God out of darkness into his marvellous light. They were chosen, not only to salvation, but also to be ministers of the everlasting gospel. " Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." They are not to associate with profane, vulgar, and immoral men, being separated by office and religion from such society. We may go to them, if they come not to us, and warn, admonish, and teach them the way of salvation. But receive them not as our chosen friends.

2. They are separated from their common brethren, not with regard to religious fellowship and society, but in respect to office work, and dignity in the church of

God. They are chosen and called out from among their brethren to serve at the altar, and should be esteemed highly in love for their work's sake. In distinction from others, they are to labor in the gospel vineyard, and should be respected as the ministers of God. They are set over the churches to serve them in an official capacity, and while they rule well, should be accounted worthy of double honor.

3. They are separated from the vain glories and sordid delights of this world of sin. Moses, that eminent servant of God, chose the afflictions of his high vocation, rather than the low pleasures of sin for a season. The minister, separated for the work, is under solemn ordination vows to maintain the christian character, and do honor to his holy profession, lest he bring the gospel into contempt, wound the hearts of the people of God, prove a stumbling block to sinners, and bring bitterness and sorrow to his own soul.

4. They are separated from secular employments and embarrassing pursuits of the world. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. Ministers should not drink deeply into the spirit of this world, laboring for its honors and riches. In receiving their office and profession, they have solemnly engaged to relinquish (so far as in providence they are permitted) all worldly employments for that of the ministry, which is sufficient to engage their whole attention. No other profession should be sought, no other occupation desired, rather than guiding souls in the way of salvation. It is not reason that we should leave the word of God and serve tables. Wherefore,

5. They are separated for the important work of the ministry. This is the great business of their whole life. Every thing else should only subserve the promotion of this valuable design. They should be found in it by night and by day, at home and abroad, in public and private, teaching the way of salvation: No frowns, no flatteries of the world should delude them. No adversity, no overwhelming affliction should move them. Not counting their life dear to themselves, they will finish

their course with joy, and the ministry which they have received, testifying the gospel of the grace of God.

From the subject we infer,

1. That pious young men, who upon prayerful deliberation, view it to be their duty to engage in the ministry, should first endeavour to obtain a good literary and theological education. They will have to contend with principalities and powers. Men of erudition and sophistry will be opposed to them, who will take advantage of their ignorance, if not well informed, whereby the gospel will be brought into derision, and those who pretend to defend it will feel themselves baffled by the king's enemies. In almost all our assemblies there are men of sense and learning, who know that noise and zeal are miserable substitutes for regular arguments accurately delivered. The children of this world, directed by wisdom, do not engage in the employments of life, until they become systematically acquainted with them.—— Nor should a man be sent out as a preacher, without understanding his profession in its various branches. A thorough knowledge of letters and divinity is a valuable acquirement greatly to be desired and faithfully sought, by those who are called to preach the gospel. A person may, for a long time, have his attention called to the ministry before it is his duty to engage in it. The design of God in this, is that he may have time and opportunity to prepare for the work.

2. In view of the arduous work of the ministry, we learn that a preacher of the mysteries of godliness should always be studious. This was the apostolic direction. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed. Give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give thyself wholly to them, that they profiting may appear to all." They should furnish themselves with a well chosen library; or, if they are unable, the people where they labor should take the subject into consideration, and collect a liberal sum to be appropriated to this noble purpose, in which they will do their minister a valuable favor, and themselves a real profit.—— Being in possession of a good library, they should give

themselves continually to reading, to doctrine, to prayer, and the ministry of the word. They should bring pure oil into the sanctuary, well beaten for the light of the people, that their improvement in gifts, in knowledge, and usefulness may appear to all who attend their ministry.

3. In view of the great and solemn work before us, we learn that ministers ever need spiritual support and divine assistance. Who of himself is sufficient for these things? None should ever trust in natural abilities or human acquirements, but in the plenitude of divine mercy. Without grace in the heart and a spiritual call, none should engage in the work. What have the wicked to do to declare the statutes of heaven? The blind should not lead the blind. No man should take this honor to himself, but he that is called of God, as was Aaron.—— Then being regularly put into the ministry, he should feel his dependance on God. He should implore the spirit of light and truth to open the mysteries of the gospel to his understanding. Ministers at all times, especially in their studies and public administrations, need the fulfilment of this blessed promise, "lo I am with you." Paul may plant and Apollos water; but God giveth the increase. Our success in the ministry wholly depends on the sovereign grace of God. With *him* is the residue of the spirit; and to *him* we should always look for a blessing on our labors.

4. A minister being separated, and found faithful in the work, should receive from his people a generous and liberal support. Let him that is taught in the word communicate unto him that teacheth in all good things—Gal. 6, 6. For who goeth a warfare any time at his own charges? If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?—I Cor. 9, 7, 11. The Levites ministering at the altar, lived of the things of the temple; even so hath the Lord ordained that they who preach the gospel, should live of the gospel,—13, 14. This is to be done by a regular salary; for the laborer is worthy of his *hire*—Luke 10, 7. Paul robbed other churches, taking *wages* of them to serve the Corinthians—2 Cor. 11, 8. The ox that treadeth out the corn shall not be muzzled; for the laborer is worthy

of his *reward*—1 Tim. 5, 18. These terms, *hire, wages, reward*, most obviously shew that a minister is to be supported by a regular agreement between him and his people on an adequate reward for his services. The reward to be given a minister, should be estimated in proportion to the profits of other professions and employments in life. It should be such, as will give him and family a comfortable and generous support. No good reason can be given why a minister should be kept in poverty and trouble, while he is promoting the spiritual happiness of others. How can he feel himself among his friends, while many of his people are in affluence, and he perplexed with worldly embarrasments? These things ought not so to be. How will such neglect of a people dishearten a minister? His time and attention must be employed in *planning some way to live*, or poring over his present misery. My brethren, if you are christians, if you are gentlemen, these things will be otherwise. I do feel persuaded that the spirit of our congregations will rise, and that the mutual duties of ministers and people will be better understood and more faithfully discharged.

5. The subject teaches us that it is highly desirable to have a regular fund established for the assistance of pious young men, designed for the ministry, who are unable to educate themselves. Many are introduced into the ministry, no doubt called of God to the work, without a competent knowledge of the sciences and divinity, for the want of suitable encouragement and assistance.—These labor under great disadvantages for years, and even through life. This evil may easily be prevented by the united exertions of the friends of order and religion. One dollar per annum from each one, payable in advance, would soon establish a respectable fund. We might also hope for liberal donations from individuals to promote so laudable an institution. By this means many may receive assistance in obtaining a suitable education for the ministry, who might, in time, be able to refund the principal, without interest, to the society, enabling them to help others in like manner. There is now a call in providence for such an establishment, there being young men of the above description now among

us. Shall we suffer them to pass unnoticed, without that assistance which they really need? No we will arise to the help of the Lord, and aid our young brethren in the way to usefulness.

I shall now close with some appropriate addresses.

1. My attention will be turned to him, who, in a few moments, is to be invested with holy orders.

DEAR BROTHER,

THE solemn hour is now come, when you are to be separated for the gospel ministry. The work is great, and the obligations, you are about to take upon you, are extensive, and solemn, and infinitely important; none can render you more responsible. I am not, on this occasion, my brother, and before this enlightened audience, to compliment you in any respect. I am not to address you in the language of adulation: but in the words of truth and soberness. If you have received any promising talents, to God belongs the glory, and to him their use. We should never forget, that we are by nature, children of wrath, even as others; that we are men of like passions with mankind, and have nothing, whereof to glory before God. We constantly need the grace of God, and a double portion of his holy spirit, to support us under the trials of our arduous undertaking, and enlarge our souls with holy desires and the love of truth; that, with growing zeal in our Lord's service, we may be found faithful until death. See, my brother, the fields are already white for the harvest; and may you gather many souls unto life eternal. You are entrusted with the gospel treasure, and wo be unto you, if ever you betray the sacred deposit. You have your commission. Go forth, and fulfil it. Preach the gospel faithfully to the sons of men. Give no flattering titles to men in their sins, for in so doing your Maker would soon take you away. Show unto them the character, government, and law of God; the nature of sin, their total moral depravity; and the awful misery to which the impenitent are constantly exposed. Direct them, also, to the only way of escape, by the blood of Christ. Urge the importance of repentance towards God, and faith in the

Lord Jesus Christ. Perform this service with prayerful solicitude for their salvation. Teach the disciples of Christ to observe all his holy commandments. Call back those, who have wandered out of the way, and sound an alarm to hypocrites in Zion. Labor abundantly to promote the best interest of men, and the declarative glory of God in the world. You have put on the gospel armour, my brother, never, no never put it off, till you shall triumphantly quit the field. Contend earnestly for the faith, once delivered to the saints. Give no place to the enemy. Retreat not for one moment. Endure hardness as a good soldier, in the battles of the Lord.—Your captain general will lead you on through the holy war, to certain victory. Though you go forth weeping now; yet being faithful to Zion's king, winning new subjects to his government, you will ere long return with rejoicing in triumphs of glory. My brother, you are a dying man, and all around you are mortal. Soon, you can do no more to promote their salvation. Can you endure the thought that any shall perish through your neglect? Then be faithful to every one as you have opportunity. Say to perishing sinners, "behold the Lamb of God." May you be the happy instrument of transmitting the blessings of the gospel to thousands exposed to ruin.

2. My attention is turned to the church and people in this place.

DEAR BRETHREN AND FRIENDS,

HOW interesting are the transactions of this day! Presented before us, for solemn ordination, is the man of your choice, whom we hope, heaven has designed for usefulness among you. Affectionately receive, and gratefully acknowledge this peculiar instance of divine favour. We join with you in the grateful sensibilities, which it demands. Let your future conduct evidence a due sense of your obligations to God. You have chosen this our brother to be your minister in the Lord.—Treat him as an ambassador of Christ, coming to you with messages from the king of heaven. Esteem him highly in love for his work's sake. Constantly attend

his ministry, and be not forgetful hearers, but doers of the word. Listen to the warnings of God by him. Receive the word at his mouth, and bring forth fruit to the glory of God. Oppose him not in the work, with captious objections against the truth. Give him all suitable encouragements in the great work before him. Hold up his hands by your fervent prayers. Let him not go to this warfare at his own charges. Give him a generous support, according to the dignity of his profession, that the gospel may not be brought into contempt. Leave him not to the necessity of involving himself in debt for the necessary subsistence of his family. Enable him to fulfil, with suitable economy, the divine direction, "owe no man any thing, but to love one another." Live in friendship among yourselves. Let brotherly love continue. Remember, that you are acting for another world. Soon, very soon, you will meet your minister at the bar of God. He will there be a swift witness against you, unless, with repentance and faithfulness, you are saved by the blood of the Lamb. We commend you to God and the word of his grace. May you be blessed with the copious effusions of the holy spirit, that great may be your peace, while converts are daily added to the Lord in a perpetual covenant, never to be forgotten.

3. Let this numerous assembly receive the word of exhortation. You are deeply concerned in the solemn transactions of this day. Behold another messenger comes from God to you with terms of peace and reconciliation. Will you still continue in obstinate rebellion against your Maker? Will you cherish opposition in your hearts against the holy God? Can you neglect the great salvation, published to you by the heralds of Christ? You cannot without infinite hazard. If you reject the gospel, you pour contempt upon its author, and expose your souls to ruin. If you reproach his ministers, you will offend the king of Zion, and meet his awful indignation in another world. O, be not deceived. Let not sin delude your souls. Shake off the strange infatuation. Consider seriously, for a moment, your sins, your guilt, and danger. O, come, with humility and repentance, to your gracious Sovereign. Confess before

him your numerous sins, and ask for pardon through the merits of Christ. Live a devout and pious life here below; then great will be your peace in a coming world.

AMEN.

CEREMONIES OF ORDINATION.

AFTER the solemnities of divine worship were closed, the council proceeded to ordination.

The Rev. CALVIN CHAMBERLAIN, of Manchester, Vt. in a devout and appropriate manner, made the consecrating prayer, at the laying on of the hands of the presbytery.

The Rev. SILVANUS HAYNES, of Middletown, Vt. gave the following charge.

DEAR BROTHER,

WITH satisfaction I proceed to give you the solemn charge of your holy vocation. Your responsibility is high, and the scriptural charge is awfully important and binding; and as a fellow-laborer in the gospel of Christ, and pursuant to the appointment of this ordaining presbytery, it is my lot to pronounce it to you. In this charge, I am to bring into view that which God has enjoined in his word. You are divinely charged to *take heed to yourself*. Although we charitably hope that God in mercy has renewed your heart by his grace, yet we are not infallible; therefore, take heed that you make your calling and election sure, for no unconverted man may safely conclude that he is called to preach the gospel. Unto the wicked, God saith, what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? What horrid mockery for such an one to attempt to preach the gospel! He is never faithful to God, to men, nor to himself; and the blood of souls will stain his garments. You must also take heed that by prayer and watchfulness you maintain the life of religion in your soul. Without this, God will be dishonored, and the ministerial work neglected. What work you do will be dead, dry and formal; saints will

be starved, sinners will be hardened and emboldened, your own soul will mourn in the dark, and you will drag on heavily. But if you live in religion, it will be easy and sweet praying, studying and preaching; and pleasant conversing on divine things. Your sermons will be solemn and powerful, quickening to saints, and alarming to sinners; and your own soul will enjoy the light. Also, your example will shine before men, and God will be glorified.

Take heed that your life be *blameless*, for the eyes of God, angels, men and devils are upon you. Many will watch for your halting, and rejoice to see you fall. A bad example would destroy your confidence, and the influence of your preaching; it would grieve the saints, and encourage sinners: while a good example would increase your confidence, give influence to your preaching, stop the mouths of gain-sayers, and strengthen the church of God.

The work of the ministry is so great, that it filled the heart and hands of the Savior; therefore you must be *vigilant*, or you cannot fulfil it. You must not be *given to much wine*, for such an appetite would lead you into such company, such conversation and practices as would destroy your influence and usefulness forever. You will feel the importance of a strict government over your passions lest you be *soon angry*. You will be often neglected and contradicted, and if soon angry, you will be either feared or hated and of course deserted; and your usefulness will be at an end.

Again, you must not be *greedy of filthy lucre*. Such a propensity would soon render you a mere hireling. It would lead you to study and plot for gains, to the neglect of your ministerial work; and in this way you would famish your hearers, as well as your own soul. Also, your avarice would appear in your dealings, to the ruin of your character as a minister. Remember that you are to be just, holy, and temperate in all things.

And further, you are charged to take heed to *your doctrine* that it be agreeable to the divine standard. In order to this, you must be laborious in studying the scriptures, and such other helps as your best efforts, and

divine providence shall furnish you with, that your mind may be fraught with useful knowledge.

You are to preach the doctrine of one God in three persons, the Father, the Son, and the Holy Ghost; and that the Son, and the Holy Ghost are as truly God, as the Father is—that Christ made, sustains, and governs all worlds. Preach the doctrine of eternal, personal and unconditional election. Tell the world of the perfect rectitude in which man was originally formed: tell them also of their total apostacy, their utter loss of the divine image, and of their just and dreadful condemnation by the divine law. Proclaim to them the righteousness, blood and mediation of Christ as their only door of hope, and way of escape; and, that their salvation is alone by free grace. Point out the nature, and necessity of regeneration, and that it is effected wholly by the blessed spirit. Shew the importance of holiness, without which no man shall see the Lord. Maintain the perseverance of the saints through grace, to glory. Call the attention of men to the great and tremendous day of judgment, and often remind them of their last and final account. Tell them of the future blessedness of the righteous; and of the certain, intolerable, and everlasting wrath of God which is reserved for all the finally impenitent, and unbelieving.

In the execution of your sacred office, you are to labor for the upbuilding of the church of God; but beware of encouraging any to join this holy community, but such as exhibit evident tokens of a gracious state. Never prostitute the holy ordinance of gospel baptism, by administering it to those who (for ought appears) remain in the gall of bitterness, and bonds of iniquity, whether old or young. When you administer the sacred ordinance, imitate the antient pattern; go down into the water, and immerse the proper candidates in the liquid grave of the Son of God. Also, be careful that you admit none to the sacred table of the Lord, but those who have been baptized agreeably to the antient standard; and who adorn their profession by holy lives.

You will also be cautious whom you induct into the sacred office of the gospel ministry. Look to it that they

be godly men, sound in the faith. Lay hands suddenly on no man.

Finally, I charge you before God and the Lord Jesus Christ who shall judge the quick, and the dead at his appearing, and his kingdom, *preach the word*, be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. Yes, *preach the word of God*, and not the traditions and commandments of men. Preach as long as God gives you strength to speak, and ears to hear. Never relinquish this work for any other employment, but make it your main business through life. And may God almighty bless and succeed you therein, to the abundant edification of his church, and the happy conversion of thousands of perishing sinners to Christ.

And while you are ready with anxious solicitude to cry out, who is sufficient for these things? we are ready to reply, you can do all things through Christ strengthening you; therefore be strong in the grace that is in Christ Jesus, persevere, and hope to the end. And at some far distant period, chosen of God, may you leave the painful, solemn, joyful work of the ministry in this world; and receive the blessed plaudit, well done good and faithful servant, enter thou into the joy of thy Lord,

AMEN.

The Rev. SAMUEL ROWLEY, gave the right hand of fellowship.

MY BROTHER,

THE Author of our existence has benevolently formed us for social friendship; a blessing, which should be gratefully acknowledged and piously improved.—— Friendship unites the hearts of all holy beings, and the saints on earth partake of this heaven born virtue. Natural friendship, as a powerful tie, unites families, societies, states, and empires; and diffuses many social blessings through the whole. But spiritual friendship, enriched with holy affection, is the sacred bond, which unites the saints and angels, the church militant and the church triumphant, and brings sacred delights to pious souls.

Without social friendship, who can be happy? Sooner would I prefer to dwell in the lonely desert, diverting my mind in the solitary walks of the grove, where I could peaceably enjoy my God; than mingle with human society devoid of love and friendship.

In friendly circles are social order, mutual agreement, and happiness of mind.

Friendship pure and undefiled, is the foundation of gospel fellowship, in which the ministers of the cross are united, and by which others are admitted to the service of the sanctuary. Pursuant, therefore, to apostolic practice, and in behalf of this ordaining council, do I present you, dear brother, this right hand, as a sure token of our fellowship for you as a companion and fellow-labourer in the kingdom of Christ. By this we receive you as a disciple of our Lord; hoping that God, in sovereign mercy, has renewed you by grace, and taught you by his spirit. May you ever live like a christian, like an expectant of heaven.

We freely admit you to our hearts, and bid you welcome to all the sorrows and joys, trials and privileges of a ministerial life; hoping that we, by this mutual participation, may be enabled to diminish each others' sorrows, and increase each others' joys.

We give you fellowship in holding forth the word of life; preaching the pure doctrines of the gospel, and administering its sacred ordinances as they were delivered by Christ and his apostles. It is a blessed employment, and may you ever be faithful in this holy vocation.

We bid you welcome to a part with us of this sacred ministry, from which, by transgression, may we never fall.

Finally, dear sir, we cordially receive you as a younger brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ. We will cheerfully aid you as we have opportunity, in the great and important work. May you recieve divine assistance in the duties of your profession. Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. Let your life be sober, just, holy, temperate; holding fast the faithful word, as you have

been taught, that you may be able, by sound doctrine, both to exhort and to convince the gainsayers. Soon, my brother, our earthly pilgrimage will end. Then may we joyfully resign the work to God and our faithful successors, and be admitted to join with the sanctified above, in friendship pure, elevated, and eternal. AMEN.

Mr. HAYNES made the concluding prayer.

The tokens of the divine presence during this scene, were such as demand new obedience and gratitude to God.

A

SERMON,

PREACHED BEFORE

THE AUXILIARY SOCIETY

For Promoting Good Morals,

AND THE

Female Charitable Society

OF

WILLIAMSTOWN,

JUNE 7, 1815,

BY WILLIAM ALLEN,

MINISTER OF THE FIRST CHURCH IN PITTSFIELD

PUBLISHED BY REQUEST OF THOSE SOCI

PITTSFIELD:

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1815.

SERMON.

2 Cor. ix. 6.

He, which soweth sparingly, shall reap also sparingly; and he, which soweth bountifully, shall reap also bountifully.

It is sometimes objected against a few of the doctrines of the gospel—such as the doctrines of predestination to holiness, of the efficacious influence of the Spirit of God in renewing the heart, and of justification by faith through the redemption, which is by Jesus Christ—that their effect upon moral virtue is pernicious, as they must tend to impair the obligations and enfeeble the motives to a good life. But, without bringing a more direct answer to the objection, it is perhaps sufficient to observe, that this calumny is refuted in a striking manner by the example of the apostle Paul. No writer of the scriptures seems to have been so perfectly instructed in the deep things of God; no one has taught the doctrines, referred to, so distinctly, and fully, and unanswerably; and yet no one has inculcated more forcibly the obligations of virtue and the necessity of good works. He bent all the energies of his powerful mind to bring low the pride of man and to exalt the grace of Jehovah; but he was equally zealous in enforcing the practice of that holiness, without which no man can see the Lord, and in recommending that beneficence, which is ever the companion of true piety. His life was a memorable comment on his instructions. Like his divine Master, he went about doing good. He shrunk from no sacrafices. He was disheartened by no difficulties. He was appalled by no dangers.

Hear his own words. Constrained to speak of himself in order to put down the false teachers at Corinth, he says—"Are they ministers of Christ? I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeying often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

Shall it then be imagined, that the views of religious truth, which supported his courage and kept alive his zeal through such complicated dangers and sufferings, can be unfriendly to good morals, or can have a tendency to encourage slothfulness and sin? Let the enemies of the humbling doctrines of the gospel produce, among the men of their faith, such an example of disinterestedness, of ardent piety and genuine benevolence, of cool intrepidity, of heroic courage, and of inextinguishable zeal; and then their objection to certain truths, taught by the apostle Paul, will have greater weight and will be more deserving of refutation.

The particular occasion, on which he uttered the interesting maxim of the text, was in reference to the great duty of charity, or of liberal benefaction to the poor. Amidst the hardships and dangers, which attended his travels into distant countries, and amidst his incessant labors in preaching the glad tidings of salvation to the heathen, he did not forget the necessities of the poor and afflicted saints in Judea, but solicited and obtained for them contributions in Macedonia and Achaia. In the chapter, from which the text is selected, he commends the liberality of his Corinthian brethren, declaring, that their zeal had

provoked or incited many to imitate their beneficence. Yet, as he was about to visit them in order to receive their charitable offerings, he deemed it necessary to exhort them to be perfectly ready. For their encouragement he directed their attention to the rewards of such good works. He knew, that it was in the moral as in the natural world—if the seed were not scattered, or were not scattered plentifully, there could not be an abundant harvest. He therefore said to them—*He, which soweth sparingly, shall reap also sparingly; and he, which soweth bountifully, shall reap also bountifully.*

Although this passage has a particular reference to the duty of charity, yet, as the expression is general, it admits of a wider application. It may with propriety be applied in respect not only to one method, but to all methods of doing good. It brings to us this great and interesting truth, THAT WHILE SELFISH INDOLENCE WILL GO UNREWARDED, BENEVOLENT EXERTION WILL BE FOLLOWED BY A HARVEST OF BLESSINGS.

I propose, therefore, to point out several ways of doing good, and then to present to you some arguments and motives to dissuade you from a selfish spirit and to incite you to every good work.

I. Let us advert to some of the ways of doing good.

In our inquiries respecting the duties of life we are not left to the guidance of uninstructed reason, but we have the light of heavenly truth beaming upon us with splendor. We perceive, that we are the creatures and servants of God, placed in subjection to his law, and that we have no right to live unto ourselves, engrossed by personal objects, devoted to narrow, earthly pursuits. We are required to love our neighbor, as we love ourselves; and actuated by the spirit of benevolence, we shall do good to all men, as we have opportunity. The whole extent of duty cannot now be laid before you, but only such parts as seem

most appropriate to the occasion on which we are assembled.

1. We are required to be charitable to the poor.

"Charge them, that are rich in this world"—said the apostle PAUL to a minister of the gospel—"that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." The apostle JAMES assures us, that "he shall have judgment without mercy, who hath shewed no mercy or kindness. What doth it profit, my brethren, though a man say he hath faith and have not works? Can faith save him? If a brother or sister be naked or destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body; what doth it profit?" "Whoso," saith the apostle JOHN, "hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

On the authority of these passages, it may be inferred, that the heart, which beats not with genuine benevolence, evincing itself in works of charity, has never been renewed by the Spirit of God. The poor we have always with us, and by giving them a portion of our property, we shall reap our reward in heaven. It is necessary, however, that our motives and principles should be good. If we give to be seen of men, to attract applause, to gain a reputation for liberality; if we give, because we are ashamed to refuse, or apprehensive of censure; if we give, that we may no longer be troubled with importunate solicitations; if we give reluctantly, deploring the necessity, which draws from us a portion of our earthly treasure; we may indeed do good to the objects of charity and may

not impoverish ourselves, being rewarded in this world. but on what promise can we rely for a reward beyond the grave? It is by giving from right motives, because we respect the authority of Jehovah, and know that all, which we possess, is the gift of his bounty, and is to be used according to his will—because we love our fellow-men and sympathise in their sufferings —and because we confide in the gracious promise of our Redeemer to bestow eternal life upon his obedient servants; it is by giving to the poor with cheerfulness and joy, that we shall fulfil the obligations imposed upon us and secure the approbation and favor of the father of benignity, the God of grace and love.

2. It is our duty to impart something of our abundance in order to bring religious instruction to them, who are ignorant of the truths of the gospel. This object is answered by the purchase and distribution of religious tracts and by contributing aid to Missionary and Bible Societies, formed for the purpose of sending out preachers of the gospel to the destitute settlements of our own country, or of extending the knowledge of the scriptures as well as divine ordinances to the heathen, whose ears have never been greeted by the glad tidings of redemption. These are great and generous designs, in promoting which we should sow bountifully. It is an act of benevolence to supply the poor, but it is greater benevolence to instruct the ignorant in religious truth, for the consequences of poverty, when felt in all its severity, are but momentary; but the consequences of spiritual blindness—of stupidity and idolatry, will be eternal. Great and commendable exertions are now making in this country and in other countries for the performance of the long neglected duty of sending the pure and blessed light of the scriptures to them, who are shrouded by thick darkness. In this way American beneficence may enrich farthest India, and the most distant nations may be united in the bonds of charity. The good, which may thus be done, is immeasurable. It cannot be estimated, unless we can weigh the miseries of hell and the joys and glories of heaven. And shall any one,

whom God has blessed with the gospel, refuse to lend his aid in this good work ?

5. Another method of doing good is by endeavoring to suppress immoralities and to preserve our brethren from the dreadful consequences of sin.

It is incumbent upon us generally to exert all the influence, which we possess over others, to restrain them from the commission of every kind of iniquity, or when they have sinned to bring them back to the good old ways, which they have forsaken. This duty is unquestionable. It springs from the great law of loving our neighbor, as we love ourselves. The multiplied forms of iniquity cannot now be described. I shall direct your attention only to a few.

THE PROFANATION OF THE LORD'S DAY is an immorality, which ought, as far as possible, to be suppressed.

At the beginning of the world, as appears from the second chapter of Genesis, God "sanctified" every seventh day, or commanded it to be kept holy, and doubtless the day was religiously observed by the patriarchs. When the law was given to Moses, this duty was again solemnly enjoined. The precept, "remember the sabbath-day," or the day of rest, "to keep it holy," is one of the ten commandments. It is imbodied in the moral law, being written with the finger of God on the table of stone. When the Lord Jesus came to fulfil the law and the prophets and to abrogate the whole Jewish law, so far as it was ceremonial and peculiar to that people, being "Lord of the sabbath," he changed the day, which is appropriated to religious duties, from the seventh to the first day of the week. That he actually made this change of the day seems very certain from the unquestioned fact, that the apostles and primitive churches held their religious assemblies not on the Jewish sabbath but on the Lord's day, as is proved by the following passages, JOHN xx. 19, 26 ; ACTS xx. 7 ; 1 COR. xvi. 2.—

This custom could not have been established in the different churches without the order of the apostles, and as they were inspired men, what they established was established by the order of their Lord and Master. That the precise command is not contained in the New-Testament is an objection of little weight. There is no account in the Old Testament of the institution of sacrifices in the patriarchal age ; yet the patriarchs offered sacrifices to God, and doubtless by his express command, although the command is not recorded. In respect to the religious observance of every seventh day, it had always been a duty from the beginning of the world, and the reason for its observance would always continue. Besides, it should be considered, that the ordinances of the gospel were established many years before the books of the New-Testament were written, and that they were not written for the purpose of minutely explaining them.

" The sabbath was made for man." It was originally designed for his temporal and spiritual good, that resting from his worldly labors he might devote his thoughts more especially and entirely to the contemplation and service of God. By the Jewish law all manner of work was prohibited under the penalty of death. Under the gospel, which has abrogated the seventh-day sabbath and substituted the LORD'S DAY in its place, this rigid prohibition and severe penalty are not continued ; yet, without doubt, all work, which necessity and mercy do not require, and which interferes with the religious duties of the day, is forbidden. Where this day is neglected, there can be very little of religion and very little hope of the salvation of sinners.

In the view therefore of the will of God, and of the evils, which attend the profanation of the Lord's day, and of the benefits, which accrue from its religious observance both to the individual and to society ; if your neighbor is justly chargeable with profaning it, ought you not to reprove him with affection ? Might you not say to him—Has not God a right to o-

bedience? Is one day in seven too great a part of our time to be abstracted from the engrossing concerns of this vain world, and to be devoted to the concerns of our immortal souls? Is it not important to our welfare, that we have a stated and frequently recurring period, when we may say to worldly thoughts, depart? when we may reflect upon the work of creation and upon the greater work of redemption,—when we may meditate upon our high and eternal destiny,—when we may study the word of life, treasuring up in our minds its sublime doctrines and rich and precious promises,—when we may commune with the Father of our spirits, without the interruption of earthly cares? when we may assemble in the holy temple with them, that keep holy day, to unite in such praises and adorations, as will occupy the righteous forever, and to hear the truths of that gospel, which has brought life and immortality to light, and on which alone is founded our hope of salvation? Is it wise then to deprive ourselves of the benefits of this day of the Lord? Is it right to spend this day in repose and mental indolence, refreshing our bodies, but neglecting to refresh our souls with truth and devotion? Is it right to spend this day in amusement—in convivial meetings with the thoughtless children of this world or in strolling through the fields, instead of repairing to the assemblies of the saints? Is it right to spend this day in wordly pursuits, in attending to our merchandise and farm, to our sheep and cattle, to our art and profession, to our books and accounts? Can we plead, that it is necessary to do this? Has God required us so to involve ourselves in business, as to leave no time for the duties of religion? Must we not in a few days leave all our business behind us and stand at the judgment seat of Jesus Christ, and is it the part of wisdom to destroy our souls and to perish forever, that we may leave our thankless heirs a few dollars more, than they might receive, if we conscientiously observed the day of the Lord? Is it right to spend this holy time in perusing a book of earthly science, a work of mere taste, an interesting narration, which has no bearing upon religion, or the paper, which

contains the news of the day? Is it right to divert our minds, in whatever manner, from that one subject, which should occupy them?

If we openly and notoriously profane the Lord's day, do we not, besides depriving ourselves of its holy pleasures and inestimable advantages, injure others by presenting to them a corrupting example, which, if followed, might prove their perdition? Is it right by unnecessary travelling, or in any other way, to interrupt the public order? Are the interests of society to be disregarded? Are the wholesome laws of the Commonwealth to be violated with impunity? As good Christians, are we not bound to "submit ourselves to every ordinance of man for the Lord's sake," and as good citizens are we not bound to respect the laws of the State and to do what lies in our power to cause them to be respected?

Another violation both of divine and human laws, another immorality which ought to be suppressed, is THE PROFANATION OF THE NAME OF GOD.

If you should hear the name of a dear earthly friend insulted, your zeal would be inflamed and the strongest indignation perhaps enkindled. But is an earthly friend dearer to you, than God? Have you no zeal for his honor? Can you hear his holy name profaned without a kind of indignation, mingled with astonishment and pity for the thoughtless and impious sinner, that profanes it? Will you not be disposed to say to him, Do you believe there is a God? Does he not hear you? Has he not said, "I will not hold him guiltless, that taketh my name in vain?" Do not devils tremble and angels bow in adoration at the mention of the name of Jehovah? And will he suffer a worm of the dust, a frail, dependent, dying man, whom he supports in life, to profane it with impunity? Will the Almighty and the Eternal, "at whose reproof the pillars of heaven tremble and are astonished," suffer his great and fearful name to be made the point of a fool's wit—to be dragged into every trivial discourse,

in order to give strength to every assertion, whether true or false, to be used as an expletive, or as the emphatical word in every idle exclamation?

Against such an offender, persisting in his crime, and corrupting the ears of the young, and by spreading his impiety unsettling the foundations of government, ought not the law of the Commonwealth to be put in execution? Is the oath, which many take to execute this law, nothing?

The sin of DRUNKENNESS is another offence, for the suppression of which vigorous exertions should be made.

It imbrutes the man. It blasts his reputation, breaks down the strength of his body, impairs all the powers of the mind, and brings perdition on the soul, for "drunkards shall not inherit the kingdom of God," but will drink the cup of indignation forever. Ought we to see a fellow being thus sinking into misery, without a single effort to save him? Does not every feeling of benevolence require us to warn him of his guilt, and danger, and folly, and to use every other method to reclaim him from the error of his way—from the path of disgrace and of wo?

The last immorality, to be now presented to your notice, is the habit of GAMING, which is the habit of covetousness and injustice.

To those, who would grow rich without toil, the gaming-table is apt to be very attractive; but its attractions, like those of "a strange woman," frequently reduce a man to "a piece of bread," and lead down to "death and to hell." Influenced by the desire of unrighteous gain, and forgetting that they must render an account of the use, which they make of their property, as well as of the manner, in which they acquire it, how many, by gaming, have lost all that they possessed, and reduced their families to want, and "pierced themselves through with many sorrows?" It

is the same inordinate love of money, which allows such persons to pursue their occupation in houses, where our laws forbid them to assemble. Ought we not to make some efforts for the suppression of this ruinous vice, when it prevails?

Such are some of the ways of doing good, and by engaging in these objects with a right disposition and pursuing them with prudence and firmness we may sow bountifully, and ensure a rich harvest of blessings.

II. It was proposed to present to you some arguments and motives to dissuade you from a selfish spirit and to incite you to every good work.

1. The hearts of the selfish and unkind, who do not aim to promote the welfare of their brethren, will be visited by no pure and consoling reflections. As they review the days, that are past, they may indeed take some satisfaction in thinking of their successful enterprises and various joys; but there will be mingled with this satisfaction the disquieting consciousness, that their lives have been spent in the prosecution of no great and honorable objects, and that in respect to the great duty of doing good they have lived in vain. There will come up before their minds no delightful recollections of the sufferers, whom they have relieved,—of the gladness, which they have lighted up on the countenance of wo,—of the ignorant, to whom they have given instruction,—of the immoral, whom they have been the means of reforming,—of the tears of gratitude, which have been shed at the reception of their beneficence,—of the blessings, which have been pronounced upon them for their kindness,—of the earnest prayers for their happiness, which have been addressed to heaven. These are recollections, with which they are unacquainted, and which would bring with them a pure and elevated pleasure, incomparably superior to all the satisfaction, which can be found in the memory of their selfish joys, that are past. On the contrary, the wretched objects of charity, whom they repulsed and whose sufferings were

perhaps perpetuated through their unkindness,—the miserable victims of iniquity, whom they neglected to warn of their guilt and for whose reformation they made no efforts, may haunt their memories as angry spectres till they wish, that they could obliterate the past from their minds.

So much of our happiness and misery in the world depends on the nature of our recollections, that it certainly is the part of wisdom so to live, as to have them serene, consoling, and joyful. Whether they will be such in the review of a life of selfish toil and selfish enjoyment, of a life resplendent with no christian virtues and memorable for no sacrifices made on the altar of charity, every one is competent to determine.—There is no peace to the selfish and hard-hearted, to the ungodly and unmerciful, for it is only by escaping reflection, that they can be tranquil, and their thoughts, being not under their control, will sometimes revert to the past and overwhelm them with regret or dread. But the benevolent and liberal, as their kind deeds come up in their memories, experience pure delight in reflecting, that they have some evidence of being actuated by the spirit of love, and they feel sweet emotions of gratitude to that merciful Being, who gave them the power and the disposition to do good, and to whom they are disposed to render all the praise and glory.

2. It is an argument, which should induce the most selfish to do good in the ways pointed out, that by liberal communication they will not impoverish, but will rather enrich themselves, and that by suppressing immoralities they will probably advance their own comfort and interest.

"There is that scattereth," saith the wise man, "and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "The liberal soul shall be made fat, and he, that watereth, shall be watered also himself." The most high God, whose are the gold and the silver and the cattle upon a

thousand hills, can reward the charitable by increasing their wealth. Their barns he can fill with plenty and cause their presses to burst out with the juice of the grape or of the apple. On the other hand, he can punish the illiberal by cutting off their flocks; he can destroy their property by fire, or tempest, or flood; and he is able, by withholding the needed showers of rain or influences of the sun, by mildew or an untimely frost, to destroy the fruits of the ground. Of this just retribution in the present state many remarkable instances might be adduced. Liberality has been often rewarded by an increase of the means of doing good, and hard-hearted covetousness punished by the loss of the treasure, which was held fast against the claims of charity. Besides, the honor and reputation, which are acquired by a course of beneficence, are not to be despised, but are real advantages, which wealth could not directly purchase.

In respect to the advantages to be derived from the promotion of good morals, a little reflection will convince us, that a general reformation will tend to preserve our property from encroachment, our persons from violence, and our families from corruption. Let none, therefore, even while they confine their views to the earth, be apprehensive of suffering loss by their liberal communications, or of injuring themselves by their exertions to reform their brethren. Let the stream of charity flow ever so widely and copiously; yet its fountains will continually replenish it. Let the self-denial of those, who contend against immorality, be ever so great; yet the advantage will probably more than counterbalance it. But let all be charitable and active in every good work, not from the hope of present honor and reward, but from more exalted motives and with loftier and more dignified hopes.

3. We should be urged to every good work by the consideration of the account, which we must render to God.

He has not given us our wonderful faculties for

nothing; he has not given us our possessions to be the idol of our hearts; but he has given us powers and possessions to be employed in his service and devoted to his glory, and for the manner, in which we employ them, we must render an account. His law, which will be the rule of judgment, requires us to love mercy, as well as to do justly and to walk humbly with God; it obliges us to love our neighbor, as we love ourselves, to seek his moral improvement as well as his temporal welfare; and consequently it aims to lay the axe at the very root of selfishness, and to eradicate it entirely from our hearts. When we think of the destination, which awaits us, even to the bar of Jesus Christ, the appointed judge of the world, and of the strict scrutiny, which will be made into our conduct, and of the standard, by which we shall be tried, even the word of the living God; when we remember, that it is written, "he, that shutteth his ear to the cry of the poor, shall also cry himself, but shall not be heard," and also, "he that soweth sparingly, shall reap also sparingly;" how is it possible, if we believe these declarations, that we should remain selfish, hard hearted, regardless of the welfare of our brethren? For perverted powers and faculties, for the gifts of providence hoarded up or devoted entirely to our own enjoyment and pleasure, what account shall we be able to give? Destitute of good works, how utterly inexcusable and guilty shall we stand before the throne of the judge? Disobeying the plain commands of God and counteracting the very design of the gospel, which is to render men pious and charitable, and to persuade them always to abound in every good work; they, who are toiling only for themselves, must be condemned in their own minds, and He, who knoweth their hearts, will also condemn them. Our Savior himself has given us a memorable account of the day of judgment, when a separation will be made between the righteous and the wicked, when he will say to the former, placed on his right hand, "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungered and ye gave me meat, I was thirsty and ye

gave me drink, naked and ye clothed me, sick and in prison and ye came unto me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." But the wicked on the left hand will be sentenced to everlasting fire, because destitute of these works of charity and mercy. If therefore we have any regard to our immortal souls and any dread of perdition, can we lead selfish, uncharitable, unprofitable lives ?

4. We should be incited to the performance of good works by a sense of gratitude for the benefits, with which God hath enriched us.

Who is it, that hath made us to differ from others, that hath shielded us from innumerable evils, to which others have been subject, that hath given us privileges, of which others have been destitute, and enjoyments, to which thousands of our fellow beings are strangers ? Who is it, especially, that hath revealed to us the method of salvation, that hath sent his dearly beloved Son to suffer for our redemption and to open the way for our admission into the kingdom of heaven ? Who is it, that hath given us, if we are Christians, the hope of glory, the joyful expectation of eternal life ?

For all these distinguished benefits, with which our heavenly Father hath enriched us, shall we betray an odious insensibility ? Shall we feel no gratitude to that merciful Being, whose paths have dropped fatness upon us, and who has crowned our lives with his goodness ? Especially shall we feel no grateful emotions towards Him, who, " though he was rich, yet for our sakes became poor, that we through his poverty might be rich ?" Shall we forget, that he came " to purify unto himself a peculiar people, zealous of good works ?" While we hope for redemption through his blood, can we by our selfishness counteract the very design of his gospel ?

5. We should be excited, in the last place, to every

office of kindness and charity by the promise of an eternal reward.

We are assured, that "he, who soweth unto the spirit, shall of the spirit reap life everlasting;" and the harvest of felicity and glory, which through the mercy of Jesus will reward our benevolent exertions, is so rich and inestimable, that we must be lost indeed to reason and wisdom, if the hope of it does not constrain us to "sow bountifully." Our Savior has declared, that even a cup of cold water, given to a disciple, because he is a disciple, shall not lose its reward. Though poor in this world; yet, if we are rich in faith and abundant in good works, we shall obtain an incorruptible treasure in the heavens. At the resurrection of the just the Lord will repay all benevolent toil and Christian charity. Is there nothing in the thought of glory, honor, and immortality, which should invigorate our efforts and stimulate our zeal in doing good? Should we not every day live under the impression, that the joys of heaven are unutterable and inconceivable, and that the harvest of glory to a single soul will be worth more than ten thousand worlds?

It is with great pleasure, my friends, that I reflect upon the coincidence between the instructions, which I have now imparted, and your own conduct. You have associated, that you may toil together in a good work, and animated, as I trust, by the hope of reaping bountifully, you are now sowing bountifully. Be persuaded to scatter the seed and to scatter it still more abundantly, and the harvest will be sure and will be great. There are some, who are opposed to moral and charitable societies, thinking that every individual should discharge his duty separately and apart from others. But in all projects of a worldly nature we know the value of combined exertions, for union gives strength. An individual may soon be disheartened by difficulties, which he finds it impossible to surmount. Let a number unite, and their combined force will be great and triumphant. A single rivulet may easily be turned from its course; but

let many rivulets be united, and the mighty stream will flow on, overpowering every obstacle. And is not the union of all the friends of order now required for the suppression of prevalent immoralities? In the gross and open violation of the Lord's day,—in the frequent and shocking language of profanity,—and in other vices, contrary alike to the laws of God and man, have we not presented to us strong reasons for combined and harmonious exertions to produce among us a better state of things? While much remains to be done, shall we through indolence relax in our efforts, or through shameful pusillanimity shrink from the performance of a most encumbent duty? Is there any one, that loves his country? Let him be constrained to oppose those vices, which would plunge it again into calamity and overwhelm it in ruin. Is there any one, that loves his children? Let him be persuaded to promote a general reformation, and thus he will preserve them from the contamination of surrounding profligacy; thus he may keep them from those vices, which would thrust a dagger into his own heart. Is there any one, that loves his own soul? Let him not then excuse his selfish indolence by asking, "am I my brother's keeper?" But let him do good to his brethren; let him "have no fellowship with the unfruitful works of darkness but rather reprove them;" and while any of his brethren render themselves "vile," let him not incur the guilt of neglecting to "restrain" them. Although he has no expectation of forcing them to be religious; yet he may hope by his benevolent remonstrances to induce them voluntarily to abandon their evil and unprofitable ways, or to compel the incorrigible to hide their immoralities from the public eye. For our encouragement let us remember the words of God, "them, that honor me, I will honor." Let us have respect to the recompense of reward, and press forward in the path of duty, that we may gain the prize, which is set before us.

Our exertions to promote good morals should spring from benevolence, and, if we possess a benevolent spirit, we shall be ready to every good work. It is a

happy circumstance, that in this place you are combining the toil and severity of reproof and restraint with the milder and more pleasing works of charity. Of that portion of the human family, whose hearts are most susceptible of religious impressions and who are most disposed to alleviate the sufferings of their fellow-creatures, we see many, who are associated for the benevolent purpose of smoothing the bed of the sick, of lighting up on the countenance of the poor and suffering a beam of joy, of giving the means of instruction to the ignorant, and of aiding the great cause of missions to the heathen. If they cannot accomplish all that they desire; yet let them remember, that the same Being, who has limited their power of diffusing happiness through the world, will require of them only according to their ability. Yet the Female Charitable Society in this town has done so much, as should encourage their continued exertions and put to shame the indolent in other places, who do nothing. There is even in this world an ample reward for acts of kindness and charity, for those, who perform them, may say with Job—"when the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me, because I delivered the poor, that cried, and the fatherless, and him, that had none to help him. The blessing of him, that was ready to perish, came upon me, and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause, which I knew not, I searched out. And I brake the jaws of the wicked, and plucked the spoil out of his teeth." Happy are all they, who as they go down to death are consoled with the thought, that many of the children of want and suffering and sin will shed a tear upon their grave. Go on, my friends, in your good work; and, while contributing your mite to send the gospel to the heathen, be persuaded, that the time will come, when it shall be said,—

> "One song employs all nations, and all cry,
> Worthy the LAMB, for he was slain for us.
> The dwellers in the vales and on the rocks
> Shout to each other, and the mountain tops

From distant mountains catch the flying joy.
Till nation after nation taught the strain
Earth rolls the rapturous Hosanna round."

The heart, which is not animated by such prospects, and the hand, which refuses to contribute in order to accomplish such hopes, must belong to a being, who is lost to every high and holy feeling, to every generous and noble deed.

Finally, let us be persuaded to fulfil our destiny and to finish every work, which is given us to do. As we hope for mercy through the blood of Jesus, who was sacrificed for us, as we bear any love to Him, who came to rescue us from the miserable bondage and tremendous punishment of sin, as we would gain the imperishable crown of righteousness, as we anticipate the unutterable felicity of celebrating in heaven the praises of Him, who "went about doing good," and who hath left us an example, that we should follow his steps;—let us not be selfish, nor covetous, nor indolent, nor careless of the moral state of our fellow-men, but let us imitate the great apostle and his greater Master. Let us be abundant in every good work, persevering, never discouraged, always abounding in the work of the Lord, always confiding in the promised grace and mercy of Jehovah. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that, which is well pleasing in his sight, through Jesus Christ, to whom be glory forever. AMEN."

A. C. Willey

MISREPRESENTATIONS EXPOSED.

A

STATEMENT

BY

THE FIRST BAPTIST CHURCH

OF

PHILADELPHIA,

EXHIBITING THE GROUNDS ON WHICH SHE WITHDREW FROM

THE

PHILADELPHIA BAPTIST ASSOCIATION.

PHILADELPHIA:

PUBLISHED FOR THE FIRST BAPTIST CHURCH
BY M. CAREY & SON.

1818.

Dec. 10, 1818. At a *special*, and very *numerous*, meeting of the members of this Church, held in their Meeting House—Brother HOLCOMBE, Moderator:

The Report of the committee, on the subject, relative to their withdrawing from the Philadelphia Baptist Association, was read, *unanimously* adopted, and directed to be published.

Whereupon, on motion, *Resolved*, that brethren Holcombe, Rogers, Ingels, M'Leod, and Walter, be a committee to carry the above-mentioned object into effect.

The committee are hereby authorized to have fifteen hundred copies printed, as soon as practicable.

HENRY HOLCOMBE, Moderator.

Attest,

JOHN M'LEOD, Clerk.

JOSEPH S. WALTER, Assistant Clerk.

DEDICATION.

TO SUCH BAPTIST CHURCHES

AS

"STAND FAST IN THE LIBERTY WHEREWITH CHRIST HATH MADE US FREE,"

AND

THE UNPREJUDICED FRIENDS OF TRUTH AND ORDER

OF

ALL DENOMINATIONS,

THIS UNVARNISHED NARRATIVE IS MOST RESPECTFULLY INSCRIBED

BY THE

FIRST BAPTIST CHURCH OF PHILADELPHIA.

ADVERTISEMENT.

From the minutes of the Philadelphia Baptist Association, as they relate to the acts of their two last sessions, their numerous correspondents, and many others, have been unavoidably led to believe, that this body has solemnly excluded from her communion the First Baptist Church of Philadelphia, for pursuing "an unhappy course," constituted by a series of "unwarrantable steps," and making, without the least provocation, by that council, a variety of deceptive, mischievous, and "very palpable misrepresentations."

And although she might satisfy *herself*, with the consciousness she possesses, that all those things are UNTRUE, yet, from a deep sense of her duty towards the misled friends of religion, she furnishes them, in this small treatise, with ample means of *correct* information, touching the points at issue.

She here accurately republishes her protest against the proceedings, in question, of that "*Advisory Council*," in connexion with several official documents, interspersed with suitable illustrations.

The public may rest assured, that had not the discolourings, and perversions, of the facts embraced in these unpleasant discussions, been *prodigious* and *unsufferable*, they never would have attracted the *notice*, much less received the formal *correction*, of the first Baptist church of Philadelphia.

PREFACE.

IN order to a correct judgment of this performance, it is necessary to understand, and keep in view, the well-known sentiments of the baptists, in reference to CHURCH GOVERNMENT.

While they readily, and with pleasure, acknowledge, that true religion, in an eminent degree, is common to all orders of christians; as *Baptists*, their adherence to the independence of every gospel church is of the most decisive character.

No superiority exists, or, on their principles, can exist, amongst their ministers, or in any of their churches, but as the result of superior rectitude and usefulness. Giving the most distant intimation of entertaining a different view of this subject, would be fatal to the influence and popularity of any minister in their connexion.

So jealous are their churches, respectively, of their independence, that they have never delegated a power which, in the slightest degree, could affect their unre-

stricted liberty, or justify any association of their churches in the assumption of a higher style than that of an "ADVISORY COUNCIL."

Any attempt in one of these bodies, to act otherwise than conformably to this humble character, is considered, by all consistent Baptists, as an assumption which calls, imperiously, for prompt and efficient resistance. They all admit, that, whatever may be the defects of this strictly independent form of government, they are bound by honour and conscience to submit, *while Baptists*, to the legitimate operation of all its principles. These positions they consider as amongst their AXIOMS.

TO THE READER.

THE late Dr. Samuel Jones, in his centurial sermon, delivered in Philadelphia, October 6, 1802, before the Philadelphia Baptist Association, makes the following remarks :—

"This Association originated in what they called general, and sometimes yearly meetings. At these meetings, their labour was chiefly confined to the ministry of the word, and the administration of gospel ordinances."

It is a fact, not altogether unworthy of notice, that in all this valuable production, delivered on a memorable occasion, there is nothing found on the subject of any real, or supposed, divine authority for an Association of churches. "But," continues our venerable author, "in the year 1707, they," who before had their yearly meetings, "seem to have taken more properly the form of an Association ; for then they had delegates from several churches, and attended to their general concerns."

This is a concise, but just, view of the nature and origin of the body whose late conduct the subsequent sheets delineate. After respectfully mentioning Jenkin Jones, Owen Thomas, David Davis, Enoch Morgan, and Abel Morgan, Dr. Jones adds, "These were men of shining talents, with whom we have had few, if any, since, that would bear a comparison."

Whether this body has continued to depreciate, or is *now in a decline*, it is the *reader's* province to judge.

It is admitted, on all hands, that while an Association is confined to spiritual concerns, it may be useful, and eminently so ; but should it forget that the independence of the churches, which *create* it, must be inviolably maintained, and arrogate to itself the powers of a high ecclesiastical court, it becomes, in the hands of ambition, a formidable engine of TYRANNY.

The reader, interested in the *fact*, should be informed, that very serious misunderstandings have, by some means, arisen amongst

the Baptists of Philadelphia ; and, as the natural consequence, affected their Order, *especially*, to a very considerable extent.

The origin, progress, and aggravations, of these regretted differences, have been variously, and, in some instances, erroneously represented, verbally and from the press.

The minutes and reports of the Baptist Board of Foreign Missions—a letter by one of its Vice-Presidents—the protest republished in the following pages—anonymous letters, signed "*Plain Truth*," FALSELY ascribed to the Pastor of the First Baptist Church of Philadelphia, as their *Author*—and the minutes of the two last sessions of the Association in view—are the publications referred to—but *verbal* effusions on those topics are endless.

The only check they have received in their rapid circulation, has been from requesting their propagators to be *specific*, and annex their signatures to their assertions.

It has been, and the hope is indulged that it ever will be, the sincere endeavour of the First Baptist Church of Philadelphia, to speedily terminate these distressing contentions, which, most injuriously, affect the peace and harmony of the churches.

With a view to these important objects, in subordination to the divine glory, such a manifestation of the truth, touching those points, is here made, as, it is believed, must approve itself to every impartial reader's conscience.

STATEMENT, &c.

A REMARK of vital importance to the elucidation of our subject is, that the GRAND POINT which divided us and the Philadelphia Baptist Association, respected the character of *William White*, late pastor of the Second Baptist Church of Philadelphia. Our views of this man, in the light of evidence, clear, *to us*, as sunbeams, and those of the Association, appeared to be diametrically opposite. We considered and treated him as an offender, in no ordinary degree, against the laws and customs of civil and religious society; and they, in the rejection of the testimony which we regarded as conclusive, most zealously supported him, as an innocent, worthy, and honourably distinguished minister of the gospel, suffering, in a degree that excited their tenderest sympathies, from our envy, malevolence, and *persecutions*.

These discordant views, and the correspondent efforts which they publicly produced in the Association against whose proceedings we conscientiously protested, interested our mutual feelings, and those of hundreds of astonished spectators, to an indescribable degree: so that the notoriety of this important FACT, is equal to its vitality in the present discussion.

After all, in the minutes of their next session, so far were they brought to coincide with us in opinion, with respect to this *recently contested* character, that they were constrained, however *reluctantly*, to present us with the following articles :—" Brethren Staughton, H. G. Jones, and Thomas Shields, were appointed a committee to draw up a suitable minute, respecting the exclusion, by the Second Philadelphia Church, of their late pastor, Wm. White." The result of this unanticipated appointment follows :—" The committee appointed in the case of Wm. White, late pastor of the Second Baptist Church in Philadelphia, who is excluded from said church for contempt of the church and for refusing to meet certain charges brought against him, Reported,

" That they have reason to believe that said Wm. White is continuing a career of unparalleled immorality, which renders it the duty of the Association to caution the churches and the public against encouraging him. It is alleged on good authority, that the said Wm. White is travelling with a woman whom he calls his wife, while his wife and family are now in Philadelphia." On viewing this rapidly-returning tide of their their esteem and affections, we were like them that dream ; and could scarcely realize, that the late determined *supporters* of Wm. White, could now treat him with positive *injustice*, and *unfounded abuse !*

What *reason* that committee, and the Association which adopted their report, had to *believe* that his career of immorality was "*unparalleled*," we have yet to learn : they have certainly *published* nothing, whatever knowledge they might have had of his *secret history*, that will justify this unparalleled insinuation ! It certainly would have been sufficient, for all useful purposes, to brand

him with flagrant transgressions, on authority which they have not thought it proper to *adduce*, without loading him with this obviously disproportionate opprobrium!

But how it is, that we, as events have abundantly proved, knew much, and they, as it would seem, little or nothing, of the odious profligacy of this unfortunate man, at the session of their body which occasioned the ushering of our solemn protest into light, is a difficulty, of which we shall not attempt the *solution*.

On this *knotty point*, we must leave others to their own unbiassed reflections.

The protest above alluded to was introduced by the following remarks:

The right of a minority, to protest against whatever it may conceive to be improper, in the conduct of the majority, has rarely been questioned.

Whenever minorities are obliged to submit, in silence, to majorities, however large, there is an end to liberty.

While freedom exists, constitutions, defined agreeably to the established rules of language, govern all societies; and their feeblest members have nothing to fear from the most arbitrary and despotic majorities.

On the basis of these liberal principles, we claimed, but were denied the right to read our protest against proceedings of the Philadelphia Baptist Association, at their late session, in our place of worship.

It was not pretended that this denial was predicated on the terms in which our protest was couched, nor on the mode of its introduction.

The worthy churches composing a great majority of this Association, need not be informed that it has no control over their liberties.

It is obvious that an Association of churches is never the effect of religious obligation; but, in its best state, a matter of mere choice, from the influence of prudential motives.

Under these considerations, we are constrained, by a sense of duty, to submit the instrument which an advisory council would not deign to hear, to the consideration of all impartial, and independent churches.

And this measure seems to us the more necessary and important, as the present epoch is acknowledged to be highly interesting to us, as American Baptists. The singular advantages enjoyed in our country, have combined with other, and still more efficacious means, greatly to augment our numbers.

Indeed religion, itself, from the extent and lustre of its triumphs, has become popular; and adventurers are making a cloak of our strict profession, to conceal their deeds, and give currency to the "good words and fair speeches with which they deceive the hearts of the simple." Under their ministry, it cannot be concealed, that conformity to the world is almost complete; the doctrines of sovereign grace, which distinguish our excellent Confession of Faith are seldom, or never, heard; the door of admission to our tables is widened beyond all scriptural bounds; discipline, if it exist, is extremely lax; and the standard of morals is reduced to invisibility!

Men who turn the grace of our Lord Jesus Christ into lasciviousness, and are otherwise in notorious disorder, obtain seats, as delegates*, in our Associations, and,

* Several of those delegates have since been excommunicated, by their respective churches, which have been put, it would seem, on the *alert* by our protest. From the church, of which Wm. White was then pastor, thirty-three members have since been excommunicated.

under the influence of corrupt and deluded majorities, are elevated to our pulpits!

Iniquity is covered by those who declare that a confession of it, or even ocular demonstration, would not convince them of its existence! The testimonies of all out of our religious connexions, as well as those of the senses, have, in some instances, been declared insufficient grounds of an ecclesiastical censure! And those who express a contrary opinion, and manifest a disposition to believe, on ordinary grounds, are threatened with legal prosecutions.

The state of things described in those remarks admits of much amplification; and that it *actually* existed, is proveable by evidence at once copious and decisive. The phrenzy of party spirit led individuals to doubt, as they pretended, and absolutely to *reject* every species and degree of evidence urged against Wm. White. And the dangerous principles, that absconded persons should be admitted into churches, to the Lord's Table, and to the sacred ministry, *merely* on what some call their "experiences of grace," were advocated in the Association, and had been acted on by one of their churches, with the approbation of an associated majority of their delegates.

It was with reference to these melancholy facts, that elder Daniel Dodge*, a messenger from the Delaware Association, wrote to Dr. Rogers, on what he had just before beheld, as follows:—

"The scenes which my eyes and ears witnessed when in your city are ever before me: Oh my brother, what shall we do! must we abandon truth and order, give up our Discipline, and the rules of the Gospel? must we

* Mr. Dodge is now the highly-esteemed pastor of the Baptist Church of Piscataqua, N. J.

now be taught, that a gospel church may be composed of persons who are members of other churches, by a relation of their experiences? must we be taught, that a collection of excommunicated persons, are a regular Gospel Church? If this be gospel order, we have never before had it in our churches. But why all this? 'there is a wheel within a wheel.' I hope you will be able to discover the Achan; for 'there is death in the camp.'

"There is but one thing I dread more in churches than division, and that is a surrender of truth. A union formed on the principles advocated in your Association, is like a rope of sand. As soon may you put out the fire of Vesuvius with oil, as form a lasting union on those principles. They contain the very essence of discord; and there never was, nor never will be, any thing else where they prevail. I have no doubt but you will maintain the truth, with the meekness, patience, and firmness, which become a christian minister, in fighting the battles of the Lord. Your case has not, yet, become so perilous as was Paul's. Tender my most affectionate regards to dear Dr. Holcombe. My soul compassionates his case; for I believe he suffers for the truth's sake; but let him glory in it.

"I feel willing to live, and to die, in the defence of those truths he preached, and of the gospel order he defended, before the Association. When those all-important truths lose their influence on my soul, 'O may I cease to be!' O my brother! Although there are some bright spots in our spiritual horizon, yet, on the whole, this is a dark and gloomy day! O how my heart bled, when subjects of the first importance were stated in your Association, to see the messengers of the churches giggling! Are these the lights of the world, and the glory of Christ."

Those are the terms, equally honourable to the head

and heart of a man, and a minister, whose praise is in all the churches, and in society at large. It is remarkable too, that he is one of at least six of the oldest ministers, present at the Association, who left it with a disgust which forbids their attendance at any of its future sessions, except they should be held under a radical change of circumstances.

Passing a letter from the state of Ohio, on disorders similar to those before us, as not essential to the execution of our *present* design, we would here introduce from another the paragraph, which, in our protest immediately followed it:—

This writer's words are, "I have been informed, by those who are ready to inform a court of Judicature, that some of those coloured people have threatened to stab, or shoot, any man who will dare to call them slaves!

"The heterogeneous body, however, composed as it was, of real and pretended members, was in tolerable harmony until a persecution commenced against deacon Simmons*. He had been, I cannot say so wicked, nor even so imprudent, but so unlucky, as to offend a gentleman who pronounced him a "great villain;" and charged him with so many atrocities, that I verily thought he deserved something more than expulsion from a religious society.

"But judge of my surprise, when I found he was expelled from the church, without a single specification of crime! This singular circumstance, appearing on the church book, led to a re-investigation of his case. A council was called, consisting of the gentleman who denounced him, another who was one of the witnesses

* A coloured man of the First African Baptist Church of Philadelphia, in Thirteenth, between Race and Vine Streets.

against him, and a few others including the writer and Dr. Rogers! But incredible as it may appear, it is no less true, that all attempts to prove something against him which should give, at least, a colouring of justice to his expulsion, proved abortive!"

In correspondence with the threatenings of those people, a few nights before the late meeting of the Association, after two unsuccessful attempts on the life of Simmons, he was shot through one of his thighs, about nine o'clock in the evening, as he was entering his gate! And the very men he suspected, from their own menaces, of a concern in this murderous act, were messengers to the late Association!

But so far were the majority from regarding these circumstances, in a proper light, that one of their leaders* had the assurance to ascribe the wound which this persecuted man received, to the management of his friends!

On this occasion, horror seized, and strongly agitated, hundreds of virtuous bosoms! an involuntary burst of indignation shook the house†.

But two other facts must be stated to enable the reader to account for the unparalleled disorder which degraded this Association: some days before they convened we were credibly informed, that they were determined to put one of two men‡, the least acceptable to us of any at their disposal, into our pulpit, however we might oppose this uncourtly measure! Accordingly they attempted to carry their design into effect; but, with all

* Wm. White.

† This hyperbole has been pointed to as an error, by a member of the Association, who, in the progress of his speech on it—waxing warm—represented us as having written and printed so largely, that *steam-boats* had been made to GROAN with our publications.

‡ Wm. White, or Dr. Staughton.

their boasted numbers, in this instance, they were foiled, and retired from a scene of confusion which it would be neither easy nor pleasant to describe.

They say, in their minutes, that our pulpit was refused, without condescending to account for it. Yes, we would not suffer it to be entered by a disorderly character. And, we would ask, what church could consider any man in order who would devise, and attempt to execute, a plan to force himself, or his brother, on their premises?

It is one thing to ask alms, and another to demand a purse. Had double, or treble, the amount of what Great Britain demanded of us, as tax, been requested as a favour, we should have readily granted it; but rather than pay a cent, as tribute, we chose to expend a million in defence.

On the whole we have just to observe, that the same spirit which has disorganized our Board of Foreign Missions, reared its brazen front in the Association. Those who may covet an acquaintance with it, should read a letter lately published on "the silence of the second annual report of the Baptist Board of Foreign Missions, relative to their exchange of Vice Presidents*."

Witnesses of the first respectability, testify that this production by no means exaggerates the obliquities, not to say the enormities, it exposes. We need add no more, than that the leading characters in the Tragedy which that letter correctly exhibits, were the Actors in our truly farcical Association.

For the information of strangers to our opponents, and their communications, it may not be improper to observe, that they not only manifested a disposition, as we conceived, to reject all evidence, but to teaze us with

* By Dr. Holcombe.

legal prosecutions, should they be able to collect any thing actionable from our productions. From these very unusual circumstances, we couched our protest, as you will presently perceive, in correspondent terms.

PROTEST.

THE undersigned representative of the First Baptist Church in Philadelphia, solicits permission to state, that we solemnly *Protest* against all the proceedings of this Association, in so far as contrary to sound doctrine, and the discipline of our churches.

We perform this duty with great reluctance; but, if we mistake not, in the fear, and with a single eye to the glory of GOD.

Living in an age of scepticism, we shall guard, as much as possible, against committing ourselves by any unsupported assertion.

Though some men may prove, in their own opinion, any thing; we shall now attempt to prove nothing. How can we even identify, beyond controversy, any man? May not one man be exactly like another? Or, how can we distinguish, to a certainty, betwixt a man and his apparition? We may suppose many things; but is it not possible that the combined testimonies of all our senses may deceive us? Are there not many, of ex-

cellent natural and acquired parts, who consider all evidence whatever, in its very nature, equivocal and deceptive? Is it not, at least, doubtful, whether any conceivable assemblage of circumstances can furnish proof sufficient to criminate a suspected character? If circumstances, combined to any extent, and our senses, separately and connectively, may deceive us, how can we safely depend on affidavits?

The witnesses may be frightened, or bribed, have flaws in their reputation, or, from some other cause, labour under fallacious impressions. In either of these cases, what dependence can be placed on their oaths or affirmations* ?

Aware of the difficulty, not to say the impracticability, of proving facts, we shall attempt nothing of this nature. Whatever our impressions may have been, as our perceptive powers are limited, and our judgments fallible, we readily *concede*, that no associational decisions may have been determined on, previously to this session; that the choice of a moderator, may have been uninfluenced by party considerations; that, possibly, the letters and messengers from corresponding Associations were treated with due respect and delicacy; that, peradventure, no plan of supplying our pulpit, on the evening we met, had been preconcerted; that in the attempt which seemed to be made to force a minister on us, there may have been no design to divide us; and, that in the whole course of our debates, nothing may have appeared like unfairness in argument, rancour, personal

* All these queries, singular as they may appear, were correctly predicated on the quibbles and evasions of Wm. White's advocates, in their unavailing, though strenuous endeavours to maintain his standing in religious society.

abuse, or ill-natured reflections. And, we are compelled, further, to *admit*, that the organs of hearing may have deceived those who signify, that several of our orators dealt largely in slanderous insinuations, indelicate allusions, disgusting similes, reflections on distinguished officers of the state; and even sneerings at the doctrine of a particular Providence.

We can say no more, but we will not say less, than, that against all which has appeared to us, in those matters, contrary to meekness and humility, affability and courteousness, and the respect and attention due to character and office, we *Protest*.

And, alas! other, and still more exceptionable things, if possible, operate on our minds, to the disadvantage of those whose suffrages, during the present session, have so far governed our decisions.

They continue, we believe, a number of men and women in their fellowship, and on our minutes, who are living in violation of the laws of the United States* !

Several of them, we are informed, were seized, a few evenings ago, by a civil officer, at one of the doors of this house, under serious charges; and, though delegates among us, were taken under guard, and hauled before a magistrate.

* This society is enrolled on the minutes of the late Association, and represented by seven delegates, with a *licensed preacher* as their *chairman*.

We are sorry to learn that some of these *select* men are unknown, as *baptists*, otherwise than by *their own report*.

Some of them, it seems, were lately excommunicated, for odious vices; but have since been restored to the fellowship and confidence of their associates—and the *chairman himself* is, unfortunately, of *this number*.

In fine, if there are not persons in this body, under excommunication, and in very dishononorable connexions, we despair of ever substantiating any fact in the whole current of events!

That these scandals exist among us, we do not affirm; but, will their existence be openly denied*, by any individual who has the least reputation at stake!

All we can say, therefore, is, that we solemnly *Protest* against every measure, and act, which during this session, or at any other time, may have tended to patronize, countenance, or conceal, disorderly and vicious characters†.

In assigning our reasons for this *Protest*, suffer us to observe, that without a strict and conscientious regard to the divine pattern, with respect both to the admission and exclusion of members, our churches can never enjoy peace and prosperity.

Light and darkness, righteousness and unrighteousness, Christ and Belial, can have no fellowship.

If churches can be composed always, as they ought to be, of enlightened men and women, no danger can arise, but, on the contrary, much advantage, from the operation of democratic principles; but if once we suffer graceless and unprincipled characters, by any means, to creep into our sacred inclosures, until they form majorities, Ichabod, or, the glory is departed, may be written on the gates of all our Sanctuaries.

Associations of real and consistent Christians, each

* No: they have not been—they *cannot be denied*.

† The things above merely *alluded* to, are *facts*. Accordingly the committee of the Association, on this *protest*, make no complaints of ambiguity in its language; nor of a mis-statement of the measures it censures.

striving to take the lowest seat, are among the most excellent means of grace.

In such bodies the mind of Christ is humbly sought, and, when found, directs all their deliberations into correct channels, and to happy results. And, while matters are thus conducted, churches are benefited by combination; but should ever their delegates, regardless of their Lord's authority and glory, depart from the golden rules, and harmonizing spirit of his word, into envyings, ambitious competitions, and vain janglings, they should immediately withdraw, and separately maintain, at once, their good order, and their independence.

An apostle commands us in the name, and by the authority of our Lord Jesus Christ, to withdraw from all disorderly persons.

The necessity of thus dissolving existing connexions, we earnestly deprecate; and are still determined to seek and cherish the unity of the spirit, in the bond of peace.

There is nothing more precious in our eyes than the harmony of the churches, except purity, and the pleasure of a good conscience.

Indeed, we are unable to conceive of genuine peace, unsupported by rectitude. Happily, all wicked compacts must, eventually, be destroyed by the subversive matter which they contain in their own bowels.

As the subjects of these convictions, we can never follow a multitude to do evil; nor suffer ourselves to be driven by a "Host," from duty's plain path; though, in this, a little child may lead us. Farewell.

Signed by order, and in behalf of the whole church, October 16, 1816.

HENRY HOLCOMBE,

Chairman of the Delegates of the First Baptist Church to the Philadelphia Baptist Association.

REMARKS, &c.

This is the *Protest* which was refused a single reading in our Association, though made by a church, represented in history, as second to none in the United States. And the instrument, even in its present form, we are aware, may give offence. Indeed, the probability is as ten to one, that the very style, if not the language* in which it is written, will be deemed exceptionable. But be assured, candid reader, a plainer statement of the facts alluded to, would be still more likely to offend.

And had we been less cautious in expressing ourselves, we might have been involved, according to the order of the day, in expensive law-suits. Several of the triumphant majority, are, already, engaged in suits of a seriously distressing nature. In this remark, however, we intend no indiscriminate censure. The innocent are, sometimes, reluctantly drawn into courts of judicature by the guilty. When whips, cudgels, and fire-arms are not only talked of, but actually resorted to, in settling controversies, it is certainly time for denounced victims of blind rage, to seek shelter under the paternal arm of the community. And all on the Lord's side must see the necessity of rising up for him against the workers of iniquity. We need the whole armour of God. He,

* It has been customary to write and read things improper to be known by the *vulgar*, in a *dead language*—Latin, Greek, or Hebrew.

alone, knows in what our "fiery trials" are to terminate.

After all, though it is well known that liberty of speech has been denied us, as well as the right of reading our protest, it would be nothing new, were we told that admitting the truth of all our statements, we ought to have remained silent, and not to have injured the cause by a publication.

But, what cause? Not the cause of Christ. His kingdom has nothing in it that requires the aid of darkness.

Yet, with some, crime does not consist in transgressing the divine law; but in publishing transgressions!

With these emollient expositors, it was not Ahab, the troubler of Israel, nor Herod, in the matter of Philip, who sinned; but Elijah, and John the Baptist, in pointedly charging them with their peccadilloes!

It is the practice, now-a-days, to turn attention from the greatest offences, by criminating the spirit, or the object, of the medium through which they appear.

Even a text taken, or a quotation made, from the word of God, if it admit of an application to a favourite offender, will condemn a whole sermon! Instead of dispassionately inquiring into facts, supposed to be unfairly stated, not fully established, or even false, the custom is, to rail against, and threaten their discloser; or, finding his only fault is speaking the truth, to say "he is unworthy of notice."

But our Association has condescended to notice a query from the society, which, in contradiction to the authority of the State, they call, "The First African Baptist Church of Philadelphia."

Now, gentle reader, what query, think you, could

these sons of Ham, in obscure darkness, propound to our learned Association ?*

Whether persons excommunicated, or who belong to churches in Virginia, can be members of a church in Pennsylvania? No :—

Whether it be orderly, to pitch members of a church out of a place of worship on their heads, and drown their cry of "murder!" by singing hymns? No :—

Whether it be humane, and pious, to shoot a man for calling slaves, slaves? No :—

On each of these points they appear to be sufficiently informed for practical purposes.

But, to keep you no longer in suspence, this is their query : "Is it consistent with the discipline of Baptist churches, for regular ministers among us to administer the Lord's supper to persons excluded, and by preaching for them to support them in their unwarrantable conduct?"

And though simply stating such a question insults the plainest understanding, to say nothing of the quarter from which it came, our dignified council, with all the gravity of a bench of bishops, took it into their consideration! And, like an assembly of Daniels, answered it emphatically, in the negative! "*It is not.*"

May we not anticipate the following, as similar queries?

Must irregular, or disorderly ministers, among us, have their hands tied by our discipline?

* The attentive reader will observe, that this query respects only one small society of Ham's sons—who, *as such*, are on equal grounds with those of *Japheth*. In many of their kindred, according to the flesh, we joyfully recognise the enlightened, and precious sons and daughters of Zion.

Is it matter of any moment, for what, or by whom, persons are excluded from church-privileges?

May a man under the highest censure of a gospel church, preach, and administer the Lord's Supper?

Are we obliged to keep any, especially the sixth, seventh, and eighth of the ten commandments?

Is Pontius Pilate the Saviour of the world?

One of this class of people, a few years ago, in South Carolina, to the query, "Who is Christ?" replied, "Abraham!" And the most superficial reader of the query to our Association, must perceive that neither of the above queries exceeds it in the flagrance of its absurdity. What! is it matter of doubt, whether ministers, regular, or irregular, among us, may, consistently with our discipline, preach to persons excluded, *to encourage them in unwarrantable conduct?* It would be highly absurd to inquire if it be right to do evil* that good may come; but it is much more so to ask whether our ministers may, or may not, oppose our discipline in its operations, support unwarrantable conduct, by the prostitution of their office, and have fellowship with the unfruitful works of darkness!

But, we hope the churches concerned, will seriously weigh, and solidly answer, the query which follows:—Is the Philadelphia Baptist Association, in its present state, sanctioned by the Holy Scriptures?

Those churches are very competent to judge, what manner of spirit this body breathes, what number and kind of delegates compose it, what order it maintains, the discipline it patronizes, the correctness of its state-

* Any kind—or the *least* degree of it.

ments, the weight of its letters*, the sum of its advice, and what examples it sets for their imitation.

And, after ascertaining their late conduct, the churches composing it must find themselves deeply interested in

* The majority against whose acts we protest, as above, in their corresponding letter, say, "our session has been protracted to an unusual length." Unusual indeed—eight days—one of which was occupied—after a new fashion—till midnight!

To account for this singular protraction, they speak of elaborate investigation, and a decision, which, they believe, "goes to establish the Independence of our churches."

Whatever annoyance our churches may suffer from despotism, we hope they will never need associational support for the establishment of their Independence. It has long been well established; and, stable as a rock amid conflicting billows, holds in just contempt the rage, and envy, of assailants.

Were the decision referred to, however, to unfold its legitimate tendencies, to a certain degree, it would, most assuredly, destroy every vestige of our discipline and harmony. Their decision that the Africans on our minutes are an orderly gospel church, virtually says, that the language of our church books may be profane—the order of worshipping assemblies maintained by muscular force—and that we are at liberty to receive, and retain in our communion, persons eloped from distant places, without credentials—persons either members of other churches—or under excommunication—and, persons, confessedly, in nature's darkness!

We rejoice to alleviate the distresses of our most unfortunate fellow-creatures; but cannot agree to patronize the disorderly, in either civil or religious society.

Rather "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you; and ye shall be my sons and daughters," adds he who established the Independence of Churches, long before the existence of Associations.

practically determining on the nature of its claims, if indeed it possess any, to their patronage.

And one more query, in particular, we are humbly of opinion, ought to be agitated among us. It is simply this:—Can a minister, once justly excommunicated for gross immorality, ever be restored, on scriptural grounds, to his office?

To this however, there are *previous questions*, which we find stated, and, we think, well answered, in a circular letter from the Baptist ministers and messengers, assembled at Hamsterly, Old England, May 26 and 27, 1779, in the following terms:—

1. "Can a person cast out of a church for disorderly conduct, stand, *in right*, either to that or other orderly churches, in any other light than an *excommunicated person*, although he be received into fellowship by a people who call themselves orderly, especially when the people receiving him know him to be excommunicated, and yet never made application to the church which excommunicated him, to enquire into his repentance, and loose him from the censure thereof?"

The answer to which was——

He ought still to be considered, as in right he is, *an excommunicated person*. For, if such a person had repented, he ought to manifest it unto those from whom he was separated. Nor has any other people a right to receive him, according to the laws of Christ, until that people have satisfaction concerning his repentance; or at least inform them, of his crime, who wait to receive him, and give them liberty to deal with him accordingly.

For other churches to receive excommunicated persons, KNOWING them to be such, is to trample on the authority of King Jesus, to throw down the walls

of Zion, to encourage and harden men in sin, and to fill the churches with the erroneous, the licentious, and profane.

2. If such a person take upon him to preach the gospel, is it lawful and orderly for any, church members especially, to hear him; *especially* if they are *advertised* of these things, and are members of the church that cut him off?

Answered—*Unlawful for any—more so for church members—most of all for those advertised of it, and members of the church which cut him off.* Because with such we ought not to eat—of other men's sins we ought not to partake—but this conduct, by encouraging and hardening the person in his errors, will involve us in his guilt.

We are not to give offence—but this practice is offensive both to God and GOOD men.

In one word; to hear such, only occasionally, may be productive of much evil, both to ourselves and others, and therefore to be avoided.

And if any one of ours have been blameable, in things of this nature, we are willing to say, with good old Jacob, *peradventure it was an oversight;* but hope, for the Redeemer's honour and the Church's welfare, they will *no more be overseen therein.*"

What the Association said of us, and our protest, at their next session, appears in their minutes as follows:—

"A committee was appointed to attend to the resolutions and requests, contained in many of the letters from the churches relative to the protest of the First Philadelphia Church, against the proceedings of our last Association. Brother M'Laughlin, Hough, Grigg, Allison, and Montayne formed the committee.

The committee appointed on the subject of a protest against the proceedings of the Philadelphia Baptist Association by the First Baptist Church of Philadelphia, with prefatory and concluding extracts and remarks by Henry Holcombe, their Pastor, respectfully report,

That such a publication was entirely unprovoked by the Association, whose measures, censured in said protest, your committee consider wise, just, and necessary; according with the discipline of our churches and the word of God. They regret the unchristian temper it breathes, and the very palpable misrepresentations with which it abounds. They consider its tendency as mischievous, calculated to mislead the uninformed; and are of opinion that said church owe it as a duty to this body, to retrace their unwarrantable steps, or, in case of perseverance in their present unhappy course, that the Association owes it to her own honour and harmony, and to the cause of righteousness and truth, to separate from her body a church with whom she cannot have communion*. The Association suspend any further proceedings, leaving the whole for the solemn consideration of said church until the next Association.

Ordered to be recorded as *unanimously* adopted."

Shortly after the reception of those widely disseminated charges, and *menaces* against us, we appointed a committee to dispassionately examine their merits.

On due consideration, as we believe, and prayer for divine direction, after recapitulating the contents of those articles, they made the following report:—

"From the various facts which have been developed between the meeting of the Association in 1816 and 1817, we are fully of opinion, that the members of this

* Here the report ends—and the Association, it would seem, act upon it *prior* to its adoption.

council *ought* to have been *convinced, of the truth, and propriety, of the substance contained in our protest.*

In the case of *William White*, we think ample *proof* of it has been given by the body, who published his career of immorality as "*unparalleled.*"

We did *hope* this *developement* would have taught her a lesson of *moderation*, relative to the *protest.*

Had she not been under improper influence, instead of being guided by the *Word of God*, and the dictates of the HOLY SPIRIT, there would have been no necessity for a church anxious to maintain truth and order to have protested against her proceedings: neither would there have been any necessity for *publishing* our protest, if the Association had suffered it to have been READ.

The committee recommend, that the church adhere to the truth contained in said *protest*, and that a letter be written, and delegates appointed, to the next Association, with instructions, if necessary, to call for *explicit specifications* of the charges *alluded* to by them, in their minutes of 1817; and to enter into any arrangements, calculated, in their opinion, to restore and promote *harmony*, between that body and this church, CONSISTENTLY WITH THE CAUSE OF TRUTH AND RIGHTEOUSNESS. But, should a disposition continue and prevail in that body, to *persevere* in the unwarrantable course of injustice and *persecution*, against this church, began by them in 1816, and continued in 1817, then the messengers should be authorized to assert the INDEPENDENCE of the church, and separate from an Association who have assumed *undelegated* powers, in publishing *slanders* against this church, and *threatening to separate her from their body.*

All which is respectfully submitted.

Signed, Geo. Ingels,
Hugh Gourley,
Joseph Keen,
John M'Leod,
Levi Garrett,
William Duncan,
Elijah Griffiths,
Joseph S. Walter.

Cordially adopting this report, conformably to a recommendation it contains, we addressed to the late Association the following epistle:—

The First Baptist Church of Philadelphia, holding, and *maintaining*, the doctrines, ordinances, and discipline comprised in our excellent confession of faith, to the Philadelphia Baptist Association, send christian salutation:——

Beloved Brethren,

At your last session, from circumstances which it would be uninteresting to detail, you received from us neither letter nor messengers. As circumstances of this nature, from various causes, frequently occur in all our Associations, your candour will require of us no apology.

We embrace the present opportunity, to renew to you the assurance, that we highly appreciate the communion of saints, and resume our epistolary correspondence with you, under the influence of a sincere desire to promote, on the principles of the relation in which we stand to each other, as independent churches, permanent peace and harmony.

As delegates of these favoured bodies we address you, and from your wisdom, influenced and regulated by the Spirit and Laws of our common Lord, anticipate happy results.

We have great reason for gratitude to the God of all grace and consolation, for the continuance of unity and peace among ourselves, for the stated ministry of the word, and the regular administration of gospel ordinances.

Our congregations are uniformly large and attentive, and, we hope, favoured with the divine presence.

Trusting that, as we have received the Lord Jesus, so we have been enabled, through grace, to walk in him, *judge* of our surprise, brethren, when, in your minutes of last year, we found ourselves charged with having made "*palpable misrepresentations*," and with "*pursuing an unwarrantable course !*"

And to be threatened, as we were, without even a *specification* of crime, real or imaginary, by your body, with the highest censure, was, in our humble opinion, a still greater departure from every corrrect rule of associational proceedings.

Acquainted, therefore, as you will readily acknowledge us to be, with our rights, and with your delegated powers, we confidently indulge the hope, that you will dispassionately *reconsider*, and, as publicly as they have been past, *rescind*, the resolutions embracing those points.

If you admit, what surely none can deny, that an enlightened independent body will never delegate a right to infringe its own privileges, or sully its character, you must, at once, perceive, that, had our conduct been exceptionable, we were not amenable at *your bar*.

Churches of our Order, understanding their Christian

Liberty, will never suffer themselves to be arraigned before a few of their own members, *associated;* nor before any other men or body on earth.

If one church may be dishonoured, not by a transferred, but, as we conceive, an *usurped* power, another may, a third may, and so on, until, by such an usurpation, some man, men, or body, may, at length, possess, and exercise, dominion over all the churches.

To you, brethren, we look, with equal respect and confidence, to assert, and vindicate, in your minutes, our rights and character, *as an independent Church of Christ.*

It is our happiness to live in a discerning age and country, and, be assured, we feel an ardent solicitude to see things so conducted, that the wise and good of all denominations may unite in honouring them with their approbation.

Brethren, to the Law, and to the Testimony, and, in so far as founded on this Word, to our Confession of Faith, and Church Discipline, let us direct our regards, and not to individuals, nor *party-interests,* lest haply we be found even to fight against God.

If sincere in our profession, Christ is our MASTER, and we are *brethren.*

Let us leave others presumptuously to say, "*We will not have this man to reign over us.*"

O that the language of our tempers and conduct may be, "HE IS LORD OF ALL."

Be it our constant aim to take the right side of all questions, whoever it may affect, that, knowing no man after the flesh, we may have the honour to be "*fellow-helpers to the truth.*"

Finally, brethren, if, in the spirit of conciliation and

love, you will show that with, or without provocation, we have made any false statement, or taken a single step in an unwarrantable course, we are prepared to retread *this*, and correct *that*, with a view to the harmony of the Churches, and the glory of God.

And, from an equally sincere regard to the same important objects, we doubt not but you will calmly review your minutes, as they respect our conduct, and do us that justice the case may require.

Since our last communication, we have received by baptism 75—by letter 27—dismissed 31*—excluded 12—deceased 17—present number 492.

Wishing you a session distinguished by many tokens for good, we remain, as ever, yours in gospel bonds.

Signed the evening before the opening of the Association, in behalf of the whole church—without a dissenting voice.

JOHN M'LEOD, Clerk.
JOSEPH S. WALTER, Assistant Clerk.

Should it be thought that confidence and esteem were not *sincerely* expressed in this letter, it must be considered, that churches frequently *change their delegates*, and that those who act improperly at *one session*, charity hopes will REPENT, and do *well, afterwards*.

The names of the delegates we omitted in the church's *letter, to prevent an unnecessary repetition*, as they appear, with a few *exceptions*†, in the following *report:*

* Of these was the majority of the members who lately constituted the Baptist Church in Camden, New-Jersey.

† These exceptions are *five*—three of which are ascribable to professional duties—bodily indisposition—and filial delicacy:—and the other two—to *unknown causes*.

"We, the undersigned delegates, appointed on the 5th instant, to the Association, respectfully *report:*—*that* we presented your letter to the moderator, and, with some *difficulty*, procured the reading of it—*that*, when called to answer to charges, in their last year's minutes, of having made "*palpable misrepresentations*," in our *protest*, and taken "*unwarrantable steps*," we called for *specifications* of those things, but in vain—*that verbal*, as well as *written*, specifications, were denied us—*that*, instead of specifications, they proposed stating the *reasons* that influenced the committee that penned those charges—*that*, *the reasonableness* of our proposition, to have specifications of our alleged "misrepresentations," and "unwarrantable steps," stated to us, being OBVIOUS, we could but consider their refusal to accede to it, as EVASION—*that*, retiring, a few minutes, by *permission*, we agreed to request, IN WRITING, those *specifications*—THAT WE DID THIS, but without moving them from the ground they had taken—*that*, treated with utter inattention, as to the business in hand, after waiting until the attention of that body was turned to another subject, we observed, *that all hope of accommodation with them had* EXPIRED, and WITHDREW, *agreeably to our instructions*—bidding them—FAREWELL.

It is with pain, we add, *that* attempts were made, not only to prevent the *reading of your letter*, but to *silence us*, as the representatives of a body charged with "*high crimes and misdemeanors*," and "*arraigned for trial*," at their bar!

These extravagant expressions, it is true, were used by an *individual*, but one who stands high in that "*Advisory Council*," as we have, *hitherto*, considered it

without the slightest reproof, or correction by the moderator!"

Signed—Henry Holcombe, William Rogers, George Ingels, John M'Leod, Joseph Keen, Hugh Gourley, Levi Garrett, Joseph S. Walter, Thomas Brown, Joseph Reynolds, John Davis, Elijah Griffiths, William Duncan, David Johns, Henry Benner, Silas W. Sexton, William S. Hansell, Thomas Wattson, David Weatherly, Samuel W. Keen.

This report, at an unusually full meeting of the members, of both sexes, was promptly adopted, with but *one dissenting voice.*

A general joy ran through the church, and congratulations were reciprocated, on the assurance given, that we had WITHDRAWN from the Association, and were to have nothing more to do with that body, in her present disorganized and fallen state.

A review of the AXIOMS, stated in the Preface, *and of our* CHARTER, contrasted with *their late conduct*, will enable the churches to judge of the expediency of looking forward to a society, constituted on our *original principles*, under the name and style of, "THE REFORMED PHILADELPHIA BAPTIST ASSOCIATION." *This, we conceive, should be our* POLE STAR.

Having thus stated the *grounds* on which we withdrew from this body, we respectfully solicit the company of those to whom we affectionately dedicate this piece, through a few more pages, to the *conclusion.*

You have now seen, in a clear and unequivocal light, how offences, and controversies, originated amongst the Baptists of Philadelphia. Our *protest*, against which much has been said, with a few short illustrative notes, necessary to strangers *only*, has past your impartial

scrutiny; and you have seen the charges it has been the occasion of drawing on us, the report on them by our committee, our letter to the late Association, and the report of our delegates on the reception with which they met in that body.

The causes which ultimately compelled us to come out from this Association, and to be *separate*, have not escaped your attention; nor the formal, and very *public and explicit* manner of effecting this separation.

You are, therefore, now prepared, and possibly *anxious*, to see what the minutes of their last session say on the subject of our bidding them FAREWEL.

It cannot have escaped your notice, that they, who claimed to be our *judges*, were our only *accusers;* and, though *hard pressed* to give some *instance* of improper conduct on our part—even to the making of a *single misrepresentation*, or taking *one unwarrantable step*—they have not been prevailed on to *attempt it!* They say, indeed, but have not *proved*, nor *can* they, that, "*entirely unprovoked*," we *published* our protest against their proceedings; but the *facts*, of which *you* will judge, *are*, they not only PEREMPTORILY refused to hear us *read it*, but suffered their *chief* speaker, WILLIAM WHITE, to say, without reproof, when it was intimated, that if they would not hear us *read it*, we should *publish it*, "*They'll not* DARE *to publish it*, BRETHREN, —*there will be no publication.*" We would respectfully ask—what would an enlightened and free people, hundreds of whom were present on the occasion referred to, have thought of us, had we continued *silent*, under these circumstances? And you must be left to think, what you PLEASE, of a *body* who, *knowing* these things,

said our publication was "*entirely unprovoked by them**."

After thus egregiously, as we conceive, committing themselves in the *out-set*, they pronounce the *measures* which our protest *censures*—"WISE, JUST, and NECESSARY!" This, you will find, is saying, by undeniable *implication*, that to do business in *caucuses*, before the meeting of the Association, is WISE—the refusing of a *minority* the right to *read* their *protest* against proceedings of the *majority*, which they *disapprove*, is JUST—and the admission of disorderly—or even *excommunicated* persons into our churches—"NECESSARY."

Our *temper* you may recollect, as breathed in the protest under their notice, is *regretted* as "*unchristian;*" but, appealing from "*their bar*," to the "*law* and to the *testimony*," we cheerfully leave this unerring *criterion* of a christian temper, to define what *manner* of temper that is, which can have no fellowship with the works of darkness, and reproves them "*sharply.*"

From the *temper* which our protest breathes, they transfer their *regrets* to the "very palpable misrepresentations" with which, they affirm, "it abounds." But, as they have never so much as attempted to prove this bold assertion, by a quotation from our protest, or *otherwise*, we shall, in answer to it, merely ask the following question:—who can believe that any, *professedly*, christian society, of half our number, would offer to read an *instrument* abounding with "very palpable misrepresentations," respecting things which had just occurred, in the presence of those earnestly *requested* to hear it?

* O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united!—JACOB.

Or, should such an *inconceivable* event have *happened*, is it *morally possible*, that the body, hearing those numerous, and "very *palpable*, misrepresentations," should refuse, on a just DEMAND, *to specify* ONE, *even* to save their own *veracity* from being rendered *questionable?* These queries obviously involve their proper answers.

The truth is, if we may depend on the most credible testimony, the knowledge of certain things in our *protest*, was carried over the walls of the Church, to our opponents; and their *leaders* had the address to prevent the reading of it, as the only means of *evading*, at that critical juncture of their affairs, an exposure to its just, and *necessary* severity.

The committee proceed from what they represent, as our *theoretical* atrocities, to charge us with *practical*, and *reiterated vices*, under the denomination of "unwarrantable steps," so numerous as to constitute an "*unhappy* COURSE." And we hereby promise them a *solid* reply, whenever it may suit their convenience, and be in their *power*, to throw over this *crude*, *unwieldy*, and *incredible* CHARGE*, the slightest shadow of *justice*.

It must be recollected that the report on which we have bestowed a few remarks, was, "ORDERED, to be recorded as *unanimously* adopted."

In taking our leave of it, we are authorised to say, that this "ORDER," was predicated on *inadequate grounds*.

We are now prepared to attend to what the Association say of these things in the minutes of their late session; and we find it *comprised in the following lines:*

"It was moved and carried, that we proceed immediately to a full and final consideration of the 22d minute

* It much resembles the charge in Acts 17. 6. "These that have turned the world upside down are come hither also."

of the proceedings of last year, respecting the First Church of Philadelphia.

Adjourned till 3 o'clock.

Met pursuant to adjournment.

Resumed the business of the First Church; the result of which was, a *Resolution*, that this Association, conscious of the rectitude of her own acts in relation to the First Baptist Church of Philadelphia, and from the persevering conduct of said Church, as manifested by her present delegation; are constrained to say, they cannot continue her any longer a member of this body."

Now, christian friends, can you believe, that such a motion as this was ever made and carried, in the presence of our delegation? We conceive that you *cannot*. If it could be supposed that this motion was made, and carried, it would follow, that they *previously* determined, in CAUCUS, to make short work of what concerned us. Had they left themselves to be governed by rising events, how could they have determined to proceed to the "*full*" and "*final*" consideration of our case? How did they know but that we should manifest signs of repentance, and humbly request their *indulgence*, and their *prayers*, for "*one year more*," as preliminaries to the "*full*" and "*final*" consideration of their minute respecting us? And had the church, of which more than half their number of individuals are descendants, prostrated herself at their feet, imploring the prolongation of their clemency and forbearance, for a few months, how could they have sternly resisted *such importunity?*

But, if we may be permitted to disclose the *truth*, on the united testimony of our delegation, neither the word, "FULL," nor "FINAL," was in the motion to which they have here reference.

This deviation from *accuracy*, however, should be ascribed, perhaps, to a dignified negligence of what they may deem "*small things.*"

On the result of this very comprehensive motion, they are concise, in the extreme.

They take no notice, *whatever*, of the *articles* included in the report of *our delegates.* It is *particularly* interesting for the friends of truth and order, for whose information we write, to know, *whether the resolution in which the motion, in question,* RESULTED, *was passed* BEFORE, *or* AFTER, *the withdrawing of our delegation from their body.* If BEFORE, they *might* be correct, in saying they could not continue us any longer a member of their body ; but if AFTER, their resolution is *calculated,* and must have been deliberately *intended,* to impress the public mind, with the *belief,* that we had stood our trial at the bar of our *accusers ;* and, after retaining the *honour* of a connexion with them as long as possible, were *expelled from their body.* Christian friends, be *assured,* this deceptive, and highly *farcical,* RESOLUTION passed, AFTER our delegates, calling heaven and earth to witness the flagrance of their disorder, and *injustice,* had retired *from them,* to enjoy, with us, a happy *Independence,* and receive the confidence and esteem due to their well-tried integrity.

When that Assembly were speaking of what they called the *rectitude* of their acts—of not being able to RETAIN, *a* PREVIOUSLY *withdrawn church, any longer a member of their body*—and of an ABSENT, as a PRESENT, *delegation, how good men could sit in silence, it is hoped will be enquired into by their* CONSTITUENTS*.

* The *few* in the Association, who, after we withdrew, spoke in our behalf, and the *numbers* who boldly accompanied

After the termination of our concern with that body, as above, they say in their 9th minute, "Brethren Peckworth and Proudfoot were appointed a committee to examine the Minutes of other Associations." In their 18th Minute, it appears, "The committee to whom were referred the Minutes of the Corresponding Associations, reported, that they find nothing in them that calls for our attention."

Now it happens to be within our knowledge, that the "Minutes of the Boston Baptist Association, held at the Baptist Meeting-House in Woburn, Sept. 16 and 17, 1818," were amongst theminutes which were considered as containing NOTHING that called for *their* attention. The churches, and individuals, we have the honour of addressing, we think, will be of a different opinion, on perusing, from the last mentioned Minutes, the following, if we mistake not, VERY IMPORTANT ARTICLE:—

"We notice in the Minutes of the Hartford Baptist Association an account of several persons travelling about the country under the character of Baptist preachers, who are evidently notorious impostors. Such impositions are frequently practised upon the churches. Men of corrupt principles and immoral lives, not unfrequently obtrude themselves upon society. If things were *set in proper order* in the churches, they would not find it easy to get admittance. But there are in most communities some brethren of warm temperament, possessing more zeal than knowledge, who think it of

us, partaking of our disgust at the conduct of our opponents, and sharing the honour of their revilings, are entitled to just praise, and will gratify us by receiving our sincere acknowledgments.

little importance what a man believes, provided he appears to come in the *power of religion.* A designing impostor will need nothing more to give him currency with such good men, than a false show of humility, acompanied with strong assurances that he is actuated by pure zeal for God.

With a view to prevent such impositions as far as possible, we would recommend, that no person who is a stranger be received as a minister of the gospel, who has not credentials of the most unequivocal nature. Indeed travelling preachers ought to take letters from one minister, or public character to another, as far as they travel. A man of fair character will find no difficulty in obtaining such letters, and those who cannot obtain them, or who carelessly neglect them, ought not to be received.

Impostors usually have papers, but if you examine them, you will generally find them of an ancient date, or from characters unknown to those where they travel*. Is it not manifest that a greater degree of watchfulness is wanting, especially in such churches as have not a stated pastor? We would hence advise, that no church destitute of a pastor, invite a stranger, of whom they have no knowledge, to preach among them, unless he bring a letter of introduction from some respectable character with whom they are acquainted. Such a pro-

* Or, an IMPOSTOR may *interline*, if not *fully* FORGE letters; and, by *management*, getting a *transcription* of them certified as *such*, by a few respectable, *unsuspicious*, characters—in the absence of the *originals*—reduced, perhaps to *ashes*—it may be *difficult* to detect the IMPOSITION.

cedure would prevent much mischief and disgrace, which the churches are otherwise liable to suffer.

Signed.—THOMAS BALDWIN, Moderator.
JAMES M. WINCHELL, Clerk."

With this enlightened and venerable Association, we most cordially *recommend*, "*That no person who is a stranger, be received as a minister of the gospel, who has not credentials of the most* UNEQUIVOCAL NATURE." And should any person have obtruded himself upon one or more of our churches, *without such credentials*, we recommend, with equal cordiality, that on *detection*, he be dealt with as our Discipline directs. It is certainly as much our duty, and interest, to "*purge out, when found amongst us*, the LEAVEN," which, scripture and experience assure us, is highly deleterious in its effects, as it is to resist its insinuating influence *as it approaches us.*

We are highly gratified in observing, that what the Philadelphia Baptist Association considered as beneath *their notice*, has been very interestingly incorporated, with a variety of congenial matter, in "THE AMERICAN BAPTIST MAGAZINE, AND MISSIONARY INTELLIGENCER; published under the direction of the Baptist Missionary Society in Massachusetts," for the benefit of Missions."

The extensive circulation, and just celebrity of this work, must *ensure*, with its *permanency*, and increase of *patronage*, the *efficiency* of its valuable contents.

"*Finally brethren*," with good will—*a love of benevolence*—towards all men—not excepting our enemies, *if we have any*—and unfeigned *complacency*, in what we conceive to be your moral excellence, we must

bid you an affectionate *adieu*—in the confident hope, that you will impartially, and correctly judge betwixt us, and those from whose associated body we have withdrawn ourselves from conscientious motives, on the grounds, we hope, clearly, and fairly exhibited in the preceding pages. Our only *desire is*, that, if you consider us as justified in the part we have taken against our opponents, and in withdrawing from an Association *almost** wholly under their influence, you may honour us with your friendship and correspondence.

If to recriminate were as expedient as it is just, we might give a lengthy list of "unwarrantable steps," taken by this body in her conduct towards us; but we had rather leave to others the recapitulation of our statements, and a decision, in the light of the testimonies adduced, on the true nature of the acts to which we have reference.

In fine: had an unbelieving Court of Judicature sat, in the complex character of our *accusers*—our *only* accusers—and judges—*only* judges—denied us the right of answering for ourselves, as well as of appealing from their tribunal—and condemned us—without a testimony—or a cause—we might have borne it: but to be treated so by those with whom we had taken sweet counsel and in whose *real* prosperity we always rejoice, constrains us to look to God, by his grace, and to the faithful in society, by their sympathetic regards to sustain us.

* There are several churches, *yet*, in this body, who evidently begin to stand *aghast* at her proceedings. It is quite a PHENOMENON, among baptists, to see *accusers—witnesses—attornies—and judges*—in the *same—the very identical characters—arraigning—trying*—and, in a most *summary and rapid manner*—CONDEMNING, a *silenced—unconvicted* CHURCH.

And, as we utterly disclaim all caucusing—selfish projects—and competition with any man—or society—on earth—except in doing good—we rely, with the greater confidence, on the support afforded by the frank—and, especially, the practical expression of correct opinions.

If, as christians, so *churches*, are to exhort one another, those which stand fast in the Liberty wherewith Christ hath made us free, will suffer, from us, the word of exhortation.

Only let your conversation be, "as it becometh the gospel of Christ," and *our Zion*, whose harps are now on the willows, shall soon—*very soon*—receive the garment of praise for the spirit of heaviness.

Walk in the Light of the Lord—have no fellowship with the unfruitful works of darkness—sedulously guard against deceivers—esteem spiritual men—who labour, *exclusively*, "in word and doctrine," and "watch for your *souls*"—as worthy of "double honour"—seek the wisdom which is from above, and is *first*, PURE, *then*, PEACEABLE—take Christ—the Apostles—and apostolic churches—for your patterns and guides, in doctrine and practice—and you shall not long be "forsaken" and "hated; for the Lord will make you an eternal excellency, the joy of many generations."

Our limits admonish us to conclude:—Brethren and friends, give thanks and pray for us:—give thanks for our regular growth—by the admission of worthy individuals to our special privileges—and for our uninterrupted *harmony*—during the last seven years. As incontestible evidence of it, insinuations to the *contrary*, notwithstanding—our communion seasons, and especially of *late*, have been remarkably well attended—and *happy*—our fellowship

one with another has increased, and abounded—from external pressure—and no act of the church, in our recollection—throughout this period—called forth more than two or three negatives:—pray that we may "put on the whole armour of God," and stand—*stand fast*—in our Liberty—and, that, having done all we may stand: that we may continue in peace among ourselves; and, "*if it be possible*, as much as in us lieth, live peaceably with all men:" that we may do good, according to our humble abilities, as we have opportunity, and, especially to the household of faith: that we may never avenge ourselves, nor render railing for railing, but, on the contrary, bless them that curse us, and pray for them that despitefully use—and *persecute*—us: that we may endure hardness, as good soldiers of Jesus Christ—and, that we may never be permitted to purchase a deceitful peace, by the sacrifice of our Independence.

Signed, in *behalf* of the Church.

JOHN M'LEOD, Clerk.

JOSEPH S. WALTER, Assistant Clerk.